The Nation.

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The Week.

The decision of the United States Supreme Court in the Kentucky case on Monday, followed by its prompt acceptance in the State, represents the triumph of the principle of law over that of force in a controversy which might have disturbed the peace of the nation as well as of the commonwealth itself. The Republicans unquestionably elected their candidate for Governor last November. The decision of the Supreme Court confirms a Democrat in the possession of the office. Yet every step in the process by which this result was reached has been taken in accordance with the law; and the adherence to law, while it confirms the momentary success of fraud, is a triumph for those underlying principles of order which distinguish the United States from a Central American republic. In this matter, at least, we have furnished an example worthy of imitation by Cuba when it shall attempt to govern itself. By the Constitution of Kentucky a new election for Governor under such circumstances as now exist must take place in November. This is a fortunate circumstance. The injustice of awarding the Governorship under the forms of law to a defeated candidate will be but temporary, while the appeal to the people for a rehearing of the whole case and for final judgment at the polls must be made while everything connected with the case is fresh in the public mind. The only unfortunate feature of the situation is the fact that the Republicans will probably feel compelled to renominate Taylor, who is not so strong a man as they ought to have to represent their cause.

Extravagance, maladministration, and corruption, such as have been exposed in the postal service of Cuba, were only the natural result of the astonishing grant of unregulated power which was made by the McKinley Administration to the Director-General of Posts. The charter given this official last July was made public in the Senate last week, and Mr. Hale of Maine was quite justified in pronouncing it "as great as was ever given to a Roman proconsul." The text of this extraordinary paper shows that it made Rathbone virtually a dictator, so far as the whole postal service of the island was concerned, with absolute authority to establish offices, fix their compensation, make contracts—in short, "to do all things that may be necessary to give full force and effect to the powers hereby vested in him." The history of the world is one long series of illustrations of the dangers which attend the grant of such dictatorial powers to any man. Yet when the American republic attempted to teach the Cubans by an object-lesson how to govern themselves, it abandoned all the traditions of the United States in favor of strict responsibility, and reverted to the worst examples of Rome in ancient times and Spain in modern.

It would have been extraordinary if the frauds and corruption in Cuba had been restricted to the postal service. Already there are indications that the same spirit of reckless extravagance which characterized that department, prevailed among the representatives of our Government who had to do with other things. A railroad not over ten miles in length was built around the city of Havana, for the ostensible purpose of transporting troops to and from the interior without the necessity of their passing through the heart of the town. The sum of $342,611 was paid for the construction of this road, although the grades were so easy, and the work apparently so free from difficulties of any sort, that the man who served as superintendent estimates that $110,000 should have been ample. Scarcely any use was ever made of the road, and the Chief Quartermaster in Cuba is represented to have been opposed to its building from the first as entirely unnecessary. In short, all of the surface indications are that there was a job in the enterprise. There is no reason to suppose that this will prove an isolated illustration of the disposition among Americans in Cuba, following the precept of the Honorable Grosvenor, to get as much as possible out of the island.

While new rottenness in our Cuban service is revealed with every thrust of the probe, the Administration continues to give out as little information as possible, and to stand by its impeached favorites till the last minute. When Congress asks for a detailed and itemized list of expenditures in Cuba, it gets a return of lump sums under the head of "property," "sanitation," "repairs," and "miscellaneous." Under the last entry, which, like charity, is able to cover a multitude of sins, there were actual payments of over $100,000. For the strange delay in rendering an accounting, and for the unintelligible nature of the accounts when rendered, the Assistant Secretary of War makes a labored explanation, full of expressions of his "belief" that, on a certain "hypothesis," the "possible" expenditures could not have been more than so many millions. All this is tantamount to a confession of extravagance and muddling, or, as the new head of the Department of Posts reports, "only chaos in the entire Department." Such was the fated result of a vicious system applied with incredible recklessness. With no clear fixing of responsibility, no laws regulating expenditure, none of the recognized safeguards against incompetence or rascality in office, we have walked deliberately into this nasty mess, and yet we profess to be surprised! One thing at least has been accomplished—not a single sneer at "snivel-service reform" has been heard in Congress since the unreformed Cuban frauds came out. It is another kind of snivelling that we are now treated to.

Fear of political punishment or hope of political reward may deter other Republican newspapers from pursuing the Cuban frauds, but the *Tribune* is above such influences. In fact, we think that the President will consider its Roman firmness a trifle too stern for the good of the party. A soothing, more optimistic tone would better aid the unhappy men who have to frame the civil-service plank at Philadelphia next month. The *Tribune's* Washington dispatches have a distinct tinge of pessimism. They say that "Administration circles" "hope that the worst is already known," yet add, "this is doubted by some." More food for doubters is furnished by a telegram in the next column reporting "Other Scandals Feared." The correspondent points out the excellent "opportunities for rascality" in the Philippines; recalls and reprints Gen. Otis's famous order admitting the existence of bribery and corruption even in the army; and dolefully expresses the fear that the case must be much worse with the civilian employees, who are subject to "only the most casual supervision." We congratulate the *Tribune* on its noble and disinterested stand, which will remind its readers of the good work it did in the 70's in exposing the shortcomings of an Administration which had also left it outside the breastworks.

That American dominion is desired by the Filipinos can hardly be regarded as intrinsically probable, and, in spite of the claims of Republican politicians and of the statements of some of our generals, we cannot ignore the evidence to the contrary which steadily pours in. The correspondent of the New York *Herald* writes from Manila on February 10, that, since January 1, when it was announced that organized insurrection was practically at an end, the Americans have lost more men, more arms, and more supplies in the "pacified" districts than during any previous period of equal length. Ambuscades are of daily occurrence, and it is more unsafe than ever

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for small bodies of our soldiers to remain in these districts. The population in these regions appears to be bitterly hostile, and the struggle tends more and more to become a guerilla warfare. Such natives as profess friendship to the Americans are believed to be in constant communication with the guerilla leaders, and to render them secret aid on every opportunity. Such a warfare as this cannot be terminated without a force sufficient to cover the country with military posts, and it is useless to pretend that the size of our army can be reduced. If our sanguinary policy is to be continued, we must send more men to carry it out. Trouble, too, is anticipated in Mindanao, and the American officers are said to be convinced that the cheapest way to deal with the Moros, who are at heart savages of the most bloodthirsty character, will be to show them no mercy when once they become hostile, even if some innocent lives have to be sacrificed for the general good. Some of our soldiers, it is not surprising to learn, are anxious to fight, and do what they can to irritate the natives. We have only to recall the history of our Indian wars to understand the situation and what it portends.

Even an old hand at the game of politics like Quay must be filled with admiration at the ingenious trick which Clark of Montana devised in order to secure possession of a seat in the Senate. The corruption by which he obtained an election from the Legislature had been so thoroughly exposed, that the Senate committee which investigated the matter reported unanimously in favor of declaring the seat vacant. It was certain that this position would be sustained by the Senate if the question should be brought to a vote. Under these circumstances, which alone were known to the public, Mr. Clark delivered a speech in the Senate on Tuesday week, in which he defended himself from the charges of corruption and announced that he had resigned his seat. He read his letter to the Governor, which was full of the most virtuous sentiments, declaring that he was unwilling to occupy a seat under credentials which a Senate committee had declared to rest for authority upon the action of a Legislature that was "not free and voluntary in its choice," and that he returned those credentials in order that the State and her people might "take such action as will conserve and promote her best interests in the national council." His voice broke with emotion as he announced his desire to leave his children "a legacy worth more than gold, an unblemished name," and his associates were so much overcome with admiration of his virtue that he was surrounded by members of both parties, "some of whom extended congratulations, while others silently wrung his hand."

Before midnight, however, it had appeared that this whole performance was only part of a trick. The Governor of Montana is a Democrat who is hostile to Clark. The Lieutenant-Governor is friendly to him. Gov. Smith left Helena a week ago for San Francisco to close a mining deal. About the same time Lieut.-Gov. Spriggs went to Sioux Falls, South Dakota, to attend the Populist national convention. This made the President pro tem. of the Senate acting Executive, with the understanding that he would take no important action. Thereupon Clark, on the 11th of May, sent his letter of resignation to the Governor at Helena, where it arrived on May 15. At the same time Spriggs returned to the city, having cut short his trip in order to get back and act upon Clark's resignation before Gov. Smith's return. Spriggs at once appointed Clark Senator, to fill the vacancy caused by his own resignation. It would be hard to devise a more ingenious scheme for getting around laws, precedents, and proprieties. Happily, the trick cannot succeed. The Senate is aroused by it, and the Governor, having returned, has made an appointment of his own to nullify that effected by fraud. The case is complicated, but there is no hope for Clark at this session—nor, the country must believe, at any other.

Dr. William Everett was a leader among the Gold Democrats of 1896, and nobody in New England is better qualified to speak for that element in 1900. The *Evening Post* on Friday published a letter in which he discussed the duty of such men in the approaching campaign if McKinley and Bryan should again be the candidates. Mr. Everett is as strongly opposed to Bryan now as he was four years ago, and considers him quite as dangerous, not merely because he is wrong on the silver issue, but also because he is unsound on the fundamental principles of government. McKinley, however, is quite as objectionable to Mr. Everett as Bryan, and he cannot support the one any more than the other. The only consistent course, in his opinion, for those who abominate both McKinleyism and Bryanism is to construct a platform and name candidates of their own, for whom a campaign can be made that is worthy of self-respecting men. Gold Democrats generally throughout the country appear to be as loath to support Bryan as is Mr. Everett. Thus far nobody who was prominent in the Palmer and Buckner movement of 1896 has announced his readiness to accept Bryanism this year. Mr. Everett's example is likely to encourage them to break the silence they have hitherto maintained.

The injunction issued by the Judge of the Federal District Court in Kansas City on the petition of the street railway company whose men had struck, seems quite as comprehensive as any of the orders which aroused such an outcry at the time of the Chicago riots. The present injunction restrains all the world from interfering in any way with any employee in moving a car which may carry a mail-carrier or a messenger, "or upon which a mail-carrier or a messenger may wish to ride." It might seem a sufficient precaution to require the strikers to ascertain the inclinations and preferences of all postmen concerning cars, but the injunction extends to every description of interference with the operation of the railway. No employee is to be harassed, no picketing or patrolling is allowed, no loitering about the tracks or making loud or boisterous noises in the vicinity thereof is permitted. It is quite true that none of these things ought to be allowed. In fact, it is probably true that they are all prohibited by law, and that to do any of them is a penal offence; and "there's the rub." If these acts are misdemeanors or crimes, the police ought to arrest those who commit them; and the criminal courts ought to inflict the penalties prescribed by law.

President McKinley on Friday dealt the worst blow at the reputation of the Federal judiciary which it has suffered for a long time when he nominated John R. Hazel of Buffalo as United States judge for the western district of New York. Mr. Hazel is a lawyer of only ordinary ability, who would never have been thought of for a place on the bench by anybody who applied the traditional standards of selection. But he is the Erie County representative of the Platt machine, and as such he is entitled to "recognition." Unhappily for the public, he has set his heart upon a judgeship, and Platt was, of course, bound to get it for him. Depew, who is nothing but Platt's "Me, too" in the matter of offices, endorsed the application, and so it went to the President as the request of the two Republican Senators from the State. Public-spirited citizens of Buffalo went to Washington, and told Mr. McKinley the truth about the man, in the hope of averting the threatened evil. But the President has made it a rule from the start to appoint any man whom the two Republican Senators from a State demanded, and, in his capacity of mere agent of patronage-mongers, he sent in the nomination of Hazel to the Senate. The *Tribune* tells the plain truth about the matter when it says that "the nomination ought to be withdrawn, or, if not withdrawn, rejected."

There was a time when nobody would have had any doubt as to how Theodore Roosevelt would treat any attempt to evade the application of civil-service-reform principles. In those days no man

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manifested more contempt for the spoilsman's favorite plea, that a host of important offices must be excepted from the operation of the competitive system because they are of a "confidential" nature. If at that time the Legislature had established a number of positions which demanded special ability and training, he would have been the first to insist that they should not be turned over to a political machine for allotment, but should be thrown open to all who wished to test their fitness in a fair trial. Now, however, few people will be surprised that Gov. Roosevelt has refused to use his authority to bring the new inheritance-tax appraiserships under the operation of the civil-service act, by confirming the two-to-one decision of the Commission to exempt them and let the Platt selections stand. The Governor must not complain if the fine speeches which he makes in favor of applying civil-service reform in the Philippines do not satisfy people who believe that this reform should begin at home, and be enforced against the spoilsmen in our own State. The excuses which the Comptroller has framed, and which the Governor has accepted, will deceive nobody. Mr. Morgan claims that unquestioned honesty and other characteristics are required, "which cannot be brought out by a mental examination." But every civil-service examination expressly covers the question of character, and experience has shown conclusively that the competitive system develops a more trustworthy class of officials than the spoils system. The simple truth about the matter is, that these offices were established to provide good places for Republican workers.

Religious journalism is brought to public notice just now by the discussions in the Methodist General Conference as to what shall be done with newspapers of that denomination which do not pay. Conditions regarding such newspapers have undergone a great change during the past quarter of a century, and the present situation of the religious press deserves attention as a sign of the times. A writer in the *Evening Post* suggests several causes for the decline in circulation of such journals, among others the waning of the sectarian spirit which was once the chief reliance of a denominational newspaper. The multiplication of other weeklies and monthlies, which appeal to minister and layman alike, is another reason that is advanced. No stress is laid, however, upon a consideration which seems to us an important element in the case—the growing amount of space given to religious matters by the daily press. Formerly it was left for the religious newspapers, a week or even a fortnight afterward, to report the proceedings of such an assembly as the Methodist General Conference, now in session at Chicago, or the recent Œcumenical Conference in this city, whereas now the daily papers treat the action of these bodies as part of the news of the day. Judged by this standard, it is certainly true that religious questions command more attention from the general public at present than they did a generation ago, however the religious press proper may fare.

With the close of the episode of the Boer envoys in this country—a close predestined from the first—attention will revert to the scene of hostilities. The real magnitude of the operations can be realized with difficulty. No British General ever before commanded so many men in the field as Lord Roberts now has under him—about 200,000, all told. Counting out garrisons and guards, he has on his front something like 125,000 men, but that front is 200 miles long. To direct a force of such size in such a country, and with the columns separated by such magnificent distances; to clothe and feed his army by aid of a single-track railway; to make movements so well-timed and exact, and cooperation of scattered commands so successful; to have advanced so rapidly and so far in a difficult terrain and against an alert and skilful even if inferior foe, and to have done it with such small losses—all this is a military achievement of a high order of merit, and it is no wonder that German and French critics are now speaking of Lord Roberts with profound respect. His tactics have not been, of course, those which would have to be employed against a regular European army, with better discipline and more effective cavalry than the Boers possess; but they have been just what the situation called for. There was an element of good fortune in the time and circumstances of Lord Roberts's assumption of command in South Africa, yet his campaign since has shown him to be an undeniably great general. As in the relief of Mafeking on May 17, his achievements are like clockwork.

Lord Salisbury made a fortnight ago one of those strange exhibitions of "critical detachment," or perversity, which so often and so sorely try his political supporters. A Royal Commission, appointed by his own Government, to investigate the drink evil, had, after three years of inquiry, made a report unanimously recommending certain changes in the licensing laws. But when the Bishop of Winchester brought the matter up in the House of Lords, Salisbury fell upon it in his finest Oxford Union manner. He let his wit and sarcasm play over the subject just as if he had no responsibility in the premises whatever, but were a man who had accidentally dropped in, out of his laboratory, and could not miss a good chance to have some fun with impracticable prelates meddling with temperance reform. But after he had had his little fling, the Archbishop of Canterbury had his. Dr. Temple is himself no kitten when it comes to polemics, and he criticised the nonchalant and trifling attitude of the Premier in the sharpest manner. Why had he appointed the Commission if he meant to pay no attention whatever to its recommendations? The Archbishop protested vehemently that this was a ridiculous way for the head of the Government to act, and he so evidently had the House with him that Salisbury rather petulantly said that a vote for the Archbishop's motion would really be a vote of want of confidence in the Government. Even after this the division showed 42 to 45—that is, the Conservative Premier saved from defeat in his own House of Lords by only 3 majority!

One of the most remarkable and, from our point of view, deplorable incidents of the resurgence of militarism is the diversion to the expenses of government of funds devoted to charitable purposes. When we went to war with Spain, Congress at once put a tax, amounting in many cases to fifteen per cent., on bequests to philanthropic institutions, although several of the States had already imposed taxes of a similar nature. The theory of such taxation is apparently that the subjugation of foreign peoples by war is philanthropy on the grandest scale, and that private benefactions must be diminished in order to further this magnificent purpose. No past experience justifies this theory, nor does anything now taking place in the world support it. Not long since the civilized world was horrified at the expulsion of the Jews by the Russian Government. That Government professed to be actuated by enlightened benevolence, but its course was generally regarded as barbarous. The late Baron de Hirsch, at all events, was universally applauded when he devoted his great fortune to the alleviation of the misery caused by the expatriation of the Russian Jews. It might have been supposed that enlightened communities would have hastened to lend all the aid in their power to so noble a benefaction, or at least that they would do nothing to hinder or discourage it. Yet we are now informed that, under the English law, the Jewish Colonization Association, formed to carry out Baron de Hirsch's merciful enterprise, must give up to the Government, as a succession duty, no less than £1,250,000 of the £8,000,000 with which it was endowed. Baron de Hirsch died before our Government took up the rôle of philanthropic militarism, or his gifts might have been cut down in this country also; but hereafter men of wealth who think of doing good to mankind on a large scale will be taught by severe penalties to be less presumptuous.

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THE PROPOSED CONSTITUTIONAL AMENDMENT.

The Republican party leaders have evidently determined not to be outdone by the Democrats in the display of hostility to monopolies. They are confident of their ability, no doubt, to denounce Trusts and combinations with as much fervor and eloquence as their opponents, but they have lacked something to which they could "point with pride" in their platform. The existing anti-Trust law has evidently failed to check the supposed evil, and the Republicans have not been able to answer the question, "What have you done about it?" They have been in control of the national Government, they have enacted a tariff which favors monopolies, and they are committed to a subsidy to a few powerful concerns owning or building ships. They are thus unable to defend themselves against the charge of being friendly to the Trusts, and they have now been driven to propose an amendment to the Constitution proscribing monopolies, as evidence of the sincerity of their hostility to them.

The amendment is sufficiently sweeping in its terms. Congress is to have power to control, prohibit, or dissolve Trusts, monopolies, or combinations. But the question of definition at once arises. What is a Trust? What legislature or court has declared and defined the difference between such trusts as have been long recognized by law, and those which are now the objects of denunciation? The words of the amendment, taken in their ordinary sense, would give Congress power over all the trusts created by will or deed, or by the operation of law. They would cover the case of individuals forming a partnership or a corporation. The report of the judiciary committee proposing the amendment makes some attempt to qualify its sweeping language. According to this report, it is illegal and dangerous combinations, which restrain trade or destroy competition, or which may unjustly harass or oppress labor, that Congress is to control. When a corporation becomes a monopoly, the report says, or when, being organized for illegal or improper purposes, it becomes a menace to the welfare of the people generally, then Congress should have power to suppress it.

This attempt at definition is extremely puerile. If Congress is to have power to deal only with illegal corporations, the amendment should say so. As corporations can be created only by law, the class of illegal corporations would not be large, and if any such corporations exist, the States have full power to deal with them. If Congress is merely to control corporations, having improper purposes, which have become a menace to the general welfare, this should be expressed in the amendment, and the particular facts and proofs that establish guilt should be made clear. It is a fundamental maxim in our jurisprudence that a penal statute is to be strictly construed. It is not enough to accuse a man of menacing the general welfare. No court would entertain an indictment of such a character. Specific acts must be alleged, in order that the accused person may be able to defend himself if he is innocent; and in this respect corporations stand on the same footing as individuals.

It is clear that, under the amendment as it stands, every corporation and every firm in the country would be subject to the regulation of Congress. Every one of them may form the intention of restraining trade or destroying competition. Every little tradesman, every country storekeeper, tries to get the better of his competitors, or has understandings concerning the maintenance of prices. Hence they must all come under Congressional supervision. That may or may not be desirable. The insurance companies of the country think they would fare better under the control of the general Government than under that of the several States. They have suffered so much from unjust laws and blackmailing inspectors that they would be glad of any change. But the probable consequences of giving Congress the vast powers conferred by this amendment cannot have been considered by the country. At present Congress is tolerably free from corruption. When it makes a tariff or has franchises to dispose of, jobbery generally takes place; but it has hitherto had little to do with franchises. If all the business of the country is to be under Congressional control, we know by experience what influences will be employed in controlling that control.

The Democratic members of the judiciary committee voted against its report, but there seems to be nothing in the report inconsistent with Mr. Bryan's views. He has suggested that corporations should be licensed by the Federal authorities, and that is practically what this amendment would accomplish. If Mr. Bryan represents the Democratic position, both parties are committed to the policy of enormously increasing the legislative and administrative functions of the Federal Government. It is doubtful if many persons of intelligence believe that the evils of trade combinations, whatever they may be, would be lessened by invoking the interference of Congress; but few such persons can doubt that the character of Congress would suffer were it to undertake the task. The fact that neither party intends to take the only practical step that has been suggested, the abolition of protective duties, shows that the whole outcry against great combinations of capital is not sincere. Mr. Bryan seems to have quite abandoned the free-trade policy, a fact which tells against him among independent voters more than anything else. As he may be counted on by the protectionists, and as the Republicans proclaim their purpose to go as far in the direction of extending the powers of Congress over the Trusts as it is possible to go, we do not see that the wicked people who are menacing the public welfare by their combinations will not fare as well and as ill under the administration of either party. Possibly the Democrats may be more in earnest in their denunciations; but as Mr. Bryan has overcome his hatred of protection, he might find that his zeal against the Trusts would cool down if he should have the Federal patronage at his disposal.

COLONIAL CIVIL SERVICE.

The extraordinary circumstances attending the establishment by our Congress of a civil government for Porto Rico, and the scandals of the postal service we have set up in Cuba, should arouse the country to the importance of regulating colonial appointments. We may be so fortunate as to be relieved, after a time, of the responsibility of ruling subject races; but even if our dominion is not to be of long duration, it should be respectable while it lasts. At present there are no laws, no rules, and no precedents controlling such appointments. They are either entirely within the discretion of the President, or made by him subject to the confirmation of the Senate. While President McKinley has made a number of good selections for the more important offices, some poor material has evidently found its way into the inferior positions, and even those who are willing to trust everything to the wisdom and goodness of the present Executive must admit that his successors may not be equally competent.

The general principles upon which a body of colonial officials under such a government as ours should be constituted, are very plainly stated by Prof. A. Lawrence Lowell in his work, 'Colonial Civil Service,' in which he considers the examples afforded by England, Holland, and France, particularly the former country. In spite of the fact that France is called a republic, it does not appear that the French methods of providing colonial officials deserve our imitation; nor is the example of Holland, interesting though it is, especially instructive. It would hardly be practicable to induce our public men to familiarize themselves with Dutch precedents; but there is obviously a general conviction in this country that the English have developed a very successful system of colonial administration. It is therefore not unreasonable to believe that general attention will be given to the essential features of the English system, when set forth by so competent a hand as that of Prof. Lowell, and that the modifications of that system which he suggests will be thoughtfully considered. The most ardent Expansionist will admit that we cannot manage

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colonies without trained administrators, and in training them we must be guided chiefly by English precedents.

The history of the civil service provided by England for India may be divided into three periods. While the East India Company was a commercial body, its servants were appointed by its directors. Yet so early as 1784, the English Government began to regulate these appointments, and the principle became established that vacancies should be filled from among the civil servants of the Company by seniority. The original selection of these servants, however, was left in the hands of the company, subject only to the provision that writers on their first appointment must not be less than fifteen nor more than twenty-two years old, and that no consideration should be received for giving them their posts. As the governmental duties of the Company became more extensive, it was found desirable that the young writers should receive special training, and in 1800 a college for them was founded at Calcutta by Lord Wellesley, then Governor-General of India. This college endured until 1854, when competitive examinations were introduced. In 1806 a similar college was established at Haileybury in England, officially known as the East India College, and this became the regular door of entrance into the civil service, until it also was abolished in 1855.

The suppression of these colleges marks the beginning of the third, and present, stage in the history of the Indian civil service. First, the appointments had been made by favor, and those who had received them continued to hold them by favor. Then a system of training and promotion was introduced, but nominations were still made by favor. Finally, nominations were abolished altogether, and "any person being a natural-born subject of her Majesty," and of proper age, was declared by Parliament entitled to apply for examination as a candidate for the service. This final change was brought about largely by Macaulay, and it involved the abolition of the India colleges, because it was believed that, for many reasons, the training of those who entered this service should be general rather than special. The purpose was distinctly avowed of making the examinations of such a character that those who prepared for them should be as well qualified for careers at home as abroad. Hence those subjects, and those alone, were covered which were regularly studied at the universities, candidates being allowed to select a certain number of subjects out of a large list. Successful candidates were then, for a year or two, to study in England the duties which they were to perform in India.

After various modifications, the system of competitive examinations became well established, and the desire of Macaulay, that the candidates should be of university training, has been realized. Nearly all the successful candidates now come from some British university, where they have studied from three to five years. Oxford sends half of them, Cambridge a quarter; and most of them have taken honors of some sort. It is natural to jump to the conclusion that this is the ideal system for us. Why should we not at once establish examining bodies, before which the flower of our college graduates should go, the successful ones to be at once admitted to the civil service, and to proceed to their fields of duty after a year or two of special training? The answer to this question which Mr. Lowell gives is that an aristocratic institution is not likely to thrive in the soil of a democracy. Few men have studied the subject of government more carefully than he; very few men so well understand the vital differences between the various forms of government. His authority is sufficient to recommend his conclusion to students of these subjects; but a brief statement of his reasons will be generally instructive.

In England, Mr. Lowell says, there is a strong feeling against filling offices on grounds of personal or party favoritism, and none against filling them from a small, highly educated class. In America the popular feeling is very nearly the reverse on these points. It would be hopeless to try to reserve any class of offices for college graduates. Congress would not establish such a system, and would quickly destroy it were it established. On the other hand, almost all members of Congress openly or secretly favor giving offices to those who have political influence. That they look on offices as spoils, not as trusts, is proved by the laws requiring the Federal offices in Washington to be divided among the States in proportion to population. We cannot give all Mr. Lowell's arguments; but they are conclusive. Our only hope is to fall back on the system of special colleges. Congress has at least tolerated the schools at West Point and Annapolis; perhaps because nominations to these schools are made by Congressmen. This admixture of favoritism has smoothed away numerous difficulties; and many Congressmen make their nominations conditional on the results of competitive examinations. As Mr. Lowell suggests, a special college might provide a supply of consular officers, as well as colonial administrators. Some method of improving our foreign civil service should presently be adopted, and the plan of a special college seems a promising one.

THE NATIONAL ARCHIVES.

The legislative history of Congressman Richardson's 'Messages and Papers of the Presidents' is a striking commentary upon the way in which Congress deals with public documents and records, and manages the business of publication. The subject, in one phase or another, has been many times discussed, and the mischievous results of prevailing methods have been pointed out; but little has thus far been done to reduce the business to a rational system, or to prevent incompetency, duplication, and waste.

The amount of legitimate and necessary printing done by a legislative body like Congress must, in the nature of things, be very great. Bills, petitions, reports of committees, communications from heads of departments, and the daily record of proceedings, make up a formidable mass of themselves; and no one will question the propriety of using the printing press, in these directions, to any extent necessary to facilitate business. It is, rather, occasional and special publications which afford the most forcible illustrations of the essential unsoundness of the whole system. Take the Richardson case as an example. There can be little question of the desirability of collecting the messages and papers of the Presidents, and publishing them in a form not only convenient for use, but unimpeachable as to accuracy and authority. There can be little question, also, that such a publication is one which the national Government might appropriately undertake. But how was the work done in this case? Was the task committed to some trained historical expert, accustomed to the use of documentary material, and whose name would be a guarantee of accuracy and completeness? Not at all. On the contrary, the work was turned over to a member of Congress who was without special fitness or training, and whose only claim to consideration was that he wanted the job. The result is that a work of the first importance has been badly done, and, not to mention the objectionable way in which it has been offered to the public, has no title to the confidence of scholars.

The same carelessness and indifference are exhibited in the way in which the archives of the Government are treated. Any one who has had occasion to consult official papers at Washington knows the confusion and lack of system which prevail. The records are scattered from one end of the city to the other, not seldom in places where one would least expect to find them. Instead of a central depository for papers not in current use, they are divided among a considerable number of departments and bureaus, and preserved under conditions which make access to them difficult. Few departments have made any systematic attempts to provide adequate indexes or catalogues, or to bind or file their manuscripts, while many papers of priceless value are ex-

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posed to the ravages of dampness, dirt, and relic-hunters.

Relatively to its age and importance, no country in the world has so large a mass of documentary material for its history as the United States, yet hardly any country has treated its archives more shabbily, or carried on the publication of them in a more careless or happy-go-lucky fashion. The main trouble, of course, is not with the present custodians, many of whom are doing excellent work with the small resources at their command, but with Congress, which, though often informed and repeatedly warned, still refuses scientific organization and adequate appropriation. It is a shame that we cannot have an edition later than 1877 of Poore's invaluable 'Federal and State Constitutions,' and that No. 9 of the "Bulletins of the Bureau of Rolls and Library," dated October, 1897, should not be issued until April, 1900; while such a compilation as that of Richardson goes through with a rush.

What is needed is centralized supervision, by competent authority, of the custody, preservation, and use of the national archives; and of their publication. A bill recently introduced in the House by Representative Stokes of South Carolina is a promising step in the right direction. It calls upon the American Historical Association to investigate the character and condition of the public records of the several States and Territories, and of the United States, and to report their findings to Congress, together with the recommendation of such legislation as may be deemed advisable. While Congress, of course, could give only advisory authority so far as the States are concerned, the possibility of collision at this point is doubtless extremely remote, particularly since the archives of many of the States are in even worse condition than are those of the United States. We understand that the bill has the approval of the American Historical Association, and that this great organization is prepared to put its services at the disposal of the United States in the matter, and with no compensation other than the reimbursement of expenses. No movement so promising, or so worthy of instant support, has ever been made in this direction, and it is much to be hoped that the pending bill may not be crowded aside.

LITERATURE AND DIPLOMACY.

Mr. Lindsay Swift has a taking subject for the series of biographical sketches which he has begun in the *Book-Buyer*, under the title "Our Literary Diplomats." Franklin, the Adamses, and Jefferson, with whom he leads off, are but the first names in a long list of Americans who have represented both letters and their country at foreign courts. The annals of American diplomacy are, in truth, unique in this respect. No other nation has had so many men in its diplomatic service who were known as writers before they received their appointments. Our very haphazard in such matters has made this distinction of ours possible. Without a regular diplomatic service—with embassies and consulates held as prizes—we have used diplomatic office as a kind of substitute for a Royal Literary Fund wherewith to reward deserving men of letters, at the same time that they have happily served to cover our nakedness in the eyes of foreigners.

And the success of our lettered diplomats has been undeniably great. Irving and Bancroft and Marsh and Hawthorne and Lowell—what equal number of names of the purely political class would stand for greater dignity and efficiency and correctness than theirs in the discharge of merely diplomatic duties? Motley, it is true, fell into seeming disgrace through an apparent indiscretion; but everybody understood at the time that it was Sumner whom Grant was whipping over Motley's shoulders; and in England as well as in his own country the historian of the Dutch Republic enjoyed a regard which, far from being diminished by his diplomatic misadventure, was, if anything, increased by it. All told, therefore, the American habit, now so well established, of signalizing success in literature by honors in diplomacy has been justified by its results.

This is not strange when one stops to reflect what diplomacy is in the modern world, and what advantages a cultivated intelligence has in essaying the practice of the delicate art. Conceived of in the mediæval fashion, a diplomatic mission, as a mixture of cunning and spying, bargaining and intriguing, would have no especial charms for a literary man, and he no especial aptitudes for it. But we have luckily changed all that. Bagehot defines a foreign minister as a man whose business it is to be not simply an agent, but a spectacle. Some of ours have notoriously been spectacles—for gods and men! What we have to note, however, is the fact that the function of the diplomat as agent is steadily decreasing under current methods of transacting international business; and his duties as a "spectacle" correspondingly enlarged. By the word spectacle, Bagehot means, of course, those personal qualities which at once impress and conciliate the people of the country where the diplomat resides. Their display, we say, now covers a large part of the work of foreign ministers. It seldom falls to them to take the initiative in the dispatch of public business. In emergencies, it is true, they must thoroughly know their *métier;* but ordinarily they are little more than the errand-boys of their chiefs at home, delivering their notes, transmitting the answers, and serving, in general, only as a kind of gold-laced and dignified dummy.

On the social and public side, however, the importance of ambassadors and ministers has been enhanced *pari passu* with the decline of their technically diplomatic activity. It is for them to be not only gracious and worthy representatives of their own nations—men to whom compatriots can look with pride—but fitted to mingle on civic and festival occasions with the best of the people among whom they dwell. When we say this, the immense superiority of a man of letters at once appears. Take the mere matter of acquaintance with languages. The nomination of a politician as minister means only, as Lowell says, that of one "who will at most only bewilder some foreign court with a more desperately helpless French than his predecessor." A man versed in literature, if not able to speak French, will at least know that he is not, and refrain from exhibiting his Ollendorffian barbarities. John Adams wrote in his diary malicious things of Franklin's French; perhaps his own was not flawless. We must admit, with this in mind, that perfect speaking command of a foreign language is not a diplomatic essential. Lowell himself, though he probably knew more about the history of the Spanish language than anybody in the Madrid Foreign Office, did not trust his tongue in Castilian. But what he was able to do in England, and Mr. Phelps in almost equal measure after him; what the Chinese Minister and M. Cambon achieve in our own country, in the way of ingratiating themselves with the public, suggests the true ideal. Diplomacy means cultivating the best possible relations between two friendly nations. There is no more agreeable man than one of refined literary taste and wide reading. The inference is irresistible that literature is extraordinarily well adapted to grace diplomacy, in its important rôle of cementing international friendship and promoting the fellowship of art and science the world over.

If we apply severer tests, and demand that our diplomats be men of large mind and long view, we again seem to find peculiar value in a literary training as a preparation for a diplomatic career. When a public man is acquainted not merely with the best that has been thought in the world's history, but with the best that has been done, he is helped to a wider off-look and a more sagacious reach. For him, the petty clamor of the day sinks into its proper proportions, as simply "the myriad crickets of the heath," compared with the deep and lasting voices of public duty to which alone he gives heed. To take a final concrete example, we cannot doubt that Secretary Hay has won his great diplomatic successes the more easily for having, through books and travel, got

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into touch with the liberal ideas of the modern world. He is a good instance of the way in which a lettered cosmopolitanism can broaden while it elevates a man's patriotism, and so make him apt for diplomacy, not as a thing of stratagems and spoils, but of enlightened advance for all mankind. And Col. Hay, too, like Motley, has the consolations of philosophy and the approval of the judicious to fall back upon, when the heathen rage at him in the Senate, and he that sitteth in the White House is the prey to his own weaknesses and fears.

NOTES ON JAPAN.—I.

KOBE, April 20, 1900.

I count myself fortunate in receiving my first impressions of Japan from an interior province. In order to witness to best effect the work of Japanese volcanoes, both active and extinct, I at once, on arrival, left Yokohama for the province of Joshiu, where Mt. Asama is in eruption, about one hundred miles from the eastern shore of the island. Two days before reaching Maebashi, the capital, violent detonations had startled the people of the city, though thirty miles distant. Clouds of ashes darkened the sky and left a thin film of deposit over all the region. The crater was sending up a majestic pillar of cloud continually, making a very impressive addition to the landscape, which in itself is exceedingly picturesque. All the peaks of the mountain chain which here forms the backbone of the island are of volcanic origin, and many of the extinct craters are of vast dimensions; that of Haruna, which we visited, being two miles and a half in diameter and enclosing a lake 4,000 feet above sea level.

The ride up the valley of the Tonegawa, the longest stream coming down from the mountains, was through a most highly cultivated region, in which three crops are often raised annually. At this season of the year the fields are green with barley and wheat. In May these will be harvested, and the fields planted with rice, after which certain vegetables are grown. As we ascended the valley to greater heights, the portions incapable of irrigation were covered with tea-plants, and, higher up, with mulberry trees to furnish food for silkworms. Maebashi is, indeed, the chief centre of the silk industry of the Empire. Higher still, the mountain sides are devoted to the cultivation of forests, though this industry has been so lately introduced that the trees are all small, large areas being covered with seedlings of only two or three years' growth.

On witnessing the high state of cultivation to which the fields are already subjected, and the extent to which the arable land is already occupied, one soon becomes oppressed with the problem of what is to become of the increasing population after a few years. Everywhere one sees swarms of children, and, on consulting statistics, it appears that the present rate of increase is about 500,000 annually, or a little more than one per cent. Ten years ago the population was about 37,000,000. At the present time, including the 3,000,000 annexed in Formosa, there are 46,000,000. An important factor in the future increase is to be found in the decreasing death-rate resulting from improved sanitation and the dissemination of higher medical skill. The effect of these is especially perceptible in the death-rate among children. Taking all these things into consideration, it is not too much to expect that, with a continuance of present social conditions, the population of the Empire would double within the next fifty years, reaching 100,000,000 shortly after the beginning of the second half of the century.

This prospect has not failed to attract the attention of Japanese statesmen, and is leading them to speculate upon the means and measures by which their rapidly multiplying population can be provided with subsistence. Some relief is found in the apparent extent of the land which is yet uncultivated. The total area is 146,000 square miles, of which only about one-tenth is under cultivation. But the remaining nine-tenths is either so mountainous or so far north that it is either incapable of cultivation or of producing more than a meagre amount. With the pressure of population which has been felt for these many centuries past, it is altogether probable that there is some permanent reason why the neglected land is left untouched. Much is on so steep an incline that nothing but forests could be maintained upon it. Terracing has already gone on about as fully as is practicable.

Another source of relief might seem to exist in the possibility of reclaiming the shallow bays which so frequently indent the coast. Here nature is already steadily at work to increase the arable area. The mountain streams are unusually active in the transportation of débris to the lower levels, and are rapidly pushing deltas out from their mouth and silting up the bays into which they empty. The frequent earthquakes which occur (one of which has interrupted me at the present writing, causing the house to sway back and forth at a rate which would have been alarming anywhere else) are doubtless connected with a gradual elevation of the land. This is evidenced by the numerous delta terraces forty or fifty feet high which characterize all the lower valleys; also by the recent borings of certain forms of sea animals in the rocks several feet above tide level. In some cases, also, plans have been proposed for building dykes, as has been done in Holland, to shut off the sea, and then pump out the few feet of water that would still remain in the bay. But, when the utmost has been done, it can by no means double the area of arable land, and certainly nothing can be done to increase the productiveness of the land already under cultivation.

At Sendai, in the northern part of the Empire, I met an enthusiastic Secretary of Agriculture, who was engaged in introducing American ploughs. But throughout most of the country these would be more than useless, for the process of terracing the valleys to increase the production of their most important staple, rice, has broken them up into such small fields that ploughs would be unavailable. As it is, human muscle is cheaper than any other force in the cultivation of crops. Every corner is reached by the spade. Every weed is removed by hand; and every particle of fertilizing material is applied to the right place at the right time. In the matter of making the soil productive, the Japanese have little to learn from Western nations.

A serious drawback to the cultivation of the lowlands exists in the turbulence of the rivers. These are all short, and descend in very rapid gradients, making them override all bounds on occasion of the severest storms. It is not unusual to cross a small stream on a railroad bridge half a mile long. In ordinary times this space is mostly covered with an expanse of coarse ground brought down by the previous flood, but, shortly after a heavy shower in the mountains, ten or fifteen feet of water would be dashing over it with irresistible force. The dikes, or levees, to protect the outlying portions of the plain have been in existence for many centuries, and have been constantly raised; but even now they are by no means always effectual in their protection. In several cases I have noticed places where a recent flood has broken through the embankments, and covered large areas (in one case, I should judge, two or three square miles) with two or three feet of coarse ground. Painfully the ruined farmers were at work shovelling this in mounds, and thus reclaiming a portion of their buried fields. The rivers are also in many cases building up their beds, so that the railroad finds it cheaper to tunnel under them than it is to bridge them.

Some relief for the prospective increase in population would seem to be practicable through emigration. But that is more and more becoming subject to limitations. Formosa is still an unsolved problem, and is largely preoccupied. The Hawaiian Islands are likely to be closed to the Japanese, now that they are annexed to the United States; and the East is already full. Further economy would also seem out of the question. As it is, everything in Japan is utilized. The smallest twigs from the trees are bound into bundles and carried to market on the shoulders of men, boys, and women. Even the leaves in the forests are carefully scraped up and carried away for fuel. The only extravagance of the Japanese is in the gratification of their æsthetic nature. The cherry trees, which are now in bloom, and make every roadside brilliant with clusters of white, bear no edible fruit. They exist for beauty's sake alone. The roadsides near all temples are also everywhere lined with majestic rows of tall cryptomerias, trees much resembling our red cedar, and frequent hilltops are crowned with Buddhistic shrines and temples and their accompanying groves of fantastic Japanese pines. But it would be a sorry day for Japan and the world if they should sacrifice their sense of beauty upon the altar of a gross utilitarianism; while, even then, the limit would soon be reached and the prospect be worse than before. The rate of wages is already as low as is compatible with comfortable existence.

One cannot face the problems of the East without being oppressed with the irresistible force of the Malthusian law that, while population tends to increase in geometrical ratio, production can increase only in arithmetical ratio. England has somewhat postponed the day of reckoning by her colonial system and her great manufacturing development. But Japan, though having some coal, is not rich in mineral wealth, and even her coal is limited and of poor quality.

G. FREDERICK WRIGHT.

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Correspondence.

LAW DEGREES AT OXFORD.

To the Editor of The Nation:

Sir: The University of Oxford has within the last few days opened the degrees of B.C.L. (Bachelor of Civil Law) and of D.C.L. (Doctor of Civil Law) to persons who have obtained a degree in Arts in other universities, as, for example, at the University of Harvard, of Yale, or Toronto.

Your readers may well ask, first, what is the exact meaning of this change; and, secondly, why it should interest the readers of the *Nation*. My purpose is to answer as briefly as may be each of these questions.

The essence of the change or reform is, that it enables B.A.'s of American or colonial universities to complete their study of law at Oxford, and, after going through the severest legal examination which exists in England and, I think I may say, in the United Kingdom, to obtain a degree which is a real mark of merit because it must be the result of systematic and careful study of the principles both of English and of Roman Law. Some fifty years ago, it is true, an Oxford B.C.L. or D.C.L. was no more proof that a man who held the title had any knowledge of law than an Oxford B.D. now shows that the holder of the degree is a profound theologian. But during the last thirty years, owing mainly to the energetic labors of Mr. James Bryce, when Professor of Civil Law, and of Mr. Holland, now Professor of International Law, the B.C.L. has been made a reality. It cannot be attained by any student who has not gone through a severe examination in the principles of English and of Roman Law. The man who in such an examination gains a first-class, or even a good second-class, must know more of English law than has been acquired by most young men when about to be called to the bar, and more of Roman law than is ever known to most of our leading lawyers, or, be it spoken with all respect, to many of our judges. What, too, is of far more consequence than any mere degree, the young man who has read with success for the B.C.L. examination has of necessity given proof of capacity for legal thought, and has also been compelled to study law not piecemeal but systematically.

Of the D.C.L. degree it is not necessary to say much. It cannot be obtained by any one who has not produced a dissertation of merit on some legal topic; but, though the standard by which a dissertation for the D.C.L. degree is judged is rising every year, it must be admitted that one who has passed successfully through an examination for a B.C.L. can, if not always, yet usually, after the lapse of a due number of years and by a little industry, obtain the D.C.L. Up till the passing, however, of the recent University enactment (or, as we call it, statute), the B.C.L. examination, and therefore both the B.C.L. and the D.C.L. degree, were not accessible to any man who had not taken the degree of B.A. at Oxford. A young man, therefore, who had passed through his university career, say, at Harvard, could not take a law degree at Oxford unless he was prepared (which, of course, he hardly ever was) to become again an undergraduate and go through the whole of the Oxford University curriculum. This has now been altered. A B.A. of Harvard or of Toronto can now come to Oxford and obtain, subject to certain conditions, the B.C.L. and ultimately the D.C.L. degree.

The conditions are in substance three: he must be of the age of twenty-one; he must study law at Oxford for eight terms—that is, for two University years; he must pass with success through the B.C.L. examination—or, in other words, he must have mastered the principles both of English and of Roman Law. These conditions are in one respect less onerous than they sound. The University year consists in reality of six months in each year. The time, therefore, during which, *e. g.*, an American B.A. must study law at Oxford in order to obtain the B.C.L. degree, is in reality twelve months.

The answer to my first question almost supplies the reply to my second inquiry. The reason why the recent statute passed at Oxford may interest readers of the *Nation*, is that among them are many young men who, having worked at law, say, at Harvard, Yale, or Toronto, wish to complete their legal studies in Europe. Such students have hitherto all but invariably gone to Germany or France. They may now begin to consider whether, in some cases, they had not better come to England. Oxford, now that the University has opened its law degrees to B.A.'s of other universities, presents some very real advantages to American students. They will, no doubt, find that, at the present moment, there is a lack of special arrangements for post-graduate study. This is a defect which, if once the students whom I have in my mind begin to frequent Oxford, will soon disappear. And, moreover, the legal knowledge in which the graduates of an American university are most likely to be deficient is, I conceive, acquaintance with Roman law, and Roman law is assuredly well taught at Oxford.

It must be, again, a great advantage for a student from America that in England he can be taught law without the necessity of at the same time mastering the difficulties of a foreign language. Nor will the interest be slight to any one belonging to the English people of studying English law in the country whence the principles of his own law are derived, and where he can actually watch the working of the English courts. But it is certainly not my object either to vaunt the advantages to be derived from legal study at Oxford, or to depreciate the admirable instruction afforded to advanced students by the professors of Germany or of France. The aim of this letter will be attained if I shall have made clear the nature of the change just introduced at Oxford, and the reasons why it may be of some practical interest to a limited but increasing class of American students.—I am, sir, An Observer.

Oxford, May 11, 1900.

THE ELECTIVE SYSTEM AT HARVARD.

To the Editor of The Nation:

Sir: I leave it to your *volonté* to print the following remarks, suggested by your words on Prof. Münsterberg's article on education: "I wonder what they think of it at Harvard." I wish to call attention to one result of the elective system which he has *not* mentioned, and which might even strengthen his argument—a result disgraceful yet most common, and whose truth cannot be ignored. I refer to the undisguised custom of electing "snap courses"—courses in which, for various reasons, good marks can be made without much work. For the desire for honors and the fear of being thought a "dig" are two very potent factors in determining a choice.

A Graduate Student.

Cambridge, May 21, 1900.

THE TRANSVAAL ISSUE.

To the Editor of The Nation:

Sir: Why, but for the purpose of humbugging the American people, do so many of those who champion the "Boer cause" affect to liken the present war to that in which the colonists of this country fought for *their* independence?

In the case of this country the colonists fought for a just principle, *i. e.*, against *taxation without representation*. Are the Boers fighting for that? On the contrary, this war was brought about by them in their endeavor to maintain that very injustice against which the colonists of this country rebelled. In the war of the Revolution, the *people* of the mother country were entirely with the *people* of this country, and, but for the fact that kings and ministers in those days had power for mischief which, happily, they now no longer possess, there would have been no such war.

In this Transvaal war, Britain stands for freedom and civilization; the Boer "Republic" represents the barbarism and the despotism that are a survival of the dark ages. While glib enough in the name of "freedom" and "justice" on his own behalf, the Boer has no use for those terms where others are concerned—witness the spoliation of the foreigner, upon whom he has hitherto been dependent; witness, also, his treatment of the native people, whom he has continuously robbed and otherwise shamefully ill-used, so that not the least onerous part of Great Britain's task has been her efforts to prevent the native tribes from rising and wreaking bloody vengeance upon their hated oppressors, the Boers.

Much has been said in reprobation of the employment of the might of the British Empire against a feeble and impotent foe; but what is there in weakness, as such, that justifies it or calls for its perpetuation? A well-intentioned weak Power is bad enough; but, surely, a weak Power actively inimical to progress and civilization cannot reasonably claim consideration on the score of its weakness!

Yours very truly, Alfred Swan.

New York, May 21, 1900.

HOW THE MONEY GOES.

To the Editor of The Nation:

Sir: The city I shall hereinafter refer to is situate on the South Atlantic Coast, has a population of about 65,000 inhabitants, two-thirds negroes. The city was of considerable commercial importance before the civil war, but, since the close of that conflict, its shipping and commerce have been diverted to other more enterprising cities, so that its trade now has practically become extinct, its once busy wharves are now empty and going to decay, and very few vessels now enter its harbor. The city, however, has the largest voting population of any in the State, hence it has a firm hold upon

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its Senators and Representatives in Congress, and, through their influence, has been and is still able to make yearly raids upon the national Treasury—at first for moderate appropriations, to be followed up subsequently by others of large proportions for the prosecution and completion of whatever schemes may be pending.

One of the earliest of these jobs was the appropriation of some four million dollars for deepening the channel leading to the city, to which a deep-draught vessel rarely ever passes. This improved means of communication necessitated, in the minds of the inhabitants, a new custom-house for the receipt of customs dues not collectible. Many thousands were expended in erecting a new building which is as useless as the channel.

By this time, it was learned by experience that it was a great deal easier to get in touch with Government appropriations than regain lost commerce, and a post-office was hit upon, and a commodious and costly one was erected in a city with little or no commerce.

Now that the flow of the golden coin had become perennial, it devolved upon a standing committee of the town to concoct plausible schemes, mostly of a chimerical nature, that should render the natural modesty of their Representative less embarrassing. Where evil against the public is in contemplation, reasons can always be adduced to conceal its primary object, and give color of innocence to schemes however questionable. Such were not slow in maturing in the fertile brains of those whose duty it was to concoct them. With these secured, another raid is now being made, and the demand is for the establishment of a soldiers' home and sanitarium near this defunct city, and also for a further appropriation of $250,000 to run a one-horse show, dignified by a long and high-sounding name.

But the impertinence of this town reached its climax when its begging committee boldly demanded from its pliant and servile Senator, aided by the Secretary of the Navy, that, inasmuch as there is no society at Port Royal, the $500,000 appropriated by the House for the improvement of the naval station at Port Royal should, by an amendment to the Navy bill, be diverted towards building a naval station at this defunct city, at an ultimate expense probably of five to seven million dollars, and that the splendid navy-yard at Port Royal, built in the finest harbor on the Atlantic Coast, on whose deep and broad waters the whole of our navy can ride in safety, should be abandoned and left to rot. Through Senatorial courtesy this preposterous proposition was agreed upon and duly enacted into law, and the magnificent Port Royal navy-yard, with its dry-dock that is able to accommodate the largest vessel in our navy, the large wharf and dock, the large and commodious shops, warehouses, and dwellings, are left to decay. HONESTY.

SOUTH CAROLINA, May 15, 1900.

"ON THE HIP."

TO THE EDITOR OF THE NATION:

SIR: The phrase "to catch [or "have"] on the hip" occurs three times in Shakspere: twice in the "Merchant of Venice" and once in "Othello." It means, of course, a certain advantageous hold in wrestling. The dictionary of the Philological Society cites no earlier instance of its use than 1460; but it was in the language more than 200 years before that. In the 'Ancren Riwle' (early thirteenth century) we read: "The grimme wrastlare of helle breid [caught] up on his hupe [hip] and werp [threw] mid [with] the haunche turn."

While I am "on the hip," I will make a remark on the curious phrase "smote them hip and thigh," which occurs once in the Bible: Judges xv., 8 (A. V.). I suppose nobody knows exactly what it means, except that it was a very effective smiting; but one feels a certain vigor and agreeableness in the phrase that have commended it to many later writers. The Hebrew, according to Dr. Moore (Polychrome Bible), signifies "leg on thigh," and the doctor remarks that "the exact meaning is not known." The LXX follows the Hebrew with "leg [knēmēn] on thigh." The Vulgate specializes with "calf of the leg"—"ut stupentes suram femori imponerent"; in which "stupentes" seems to have been a gratuitous interpolation of Jerome's. Wyclif, of course, follows Jerome, having "he smot them with a great veniaunce [vengeance], so that astonyinge thei putten on the calf of the leg to the thigh"; while the later version renders it, "putteden the hyndere part of the hip on the thigh." Luther strikes out in a new direction, making Samson smite them "on shoulders and loins"; and so Coverdale, following Luther, as he was too much inclined to do, renders it, "both upon the shoulders and loins." The Bishops' Bible goes back to the Hebrew with "leg and thigh." The Geneva version renders it "smote them hip and thigh" (instead of "hip on thigh"), and the A. V. adopted the rendering.

WM. HAND BROWNE.

JOHNS HOPKINS UNIVERSITY, May 16, 1900.

Notes.

One of the most notable in the series of memoirs of the civil-war period will be put to press this summer by Messrs. Scribner, being the Reminiscences of General J. D. Cox, widely known and esteemed as a military historian. His own service embraced the fields of West Virginia, Virginia (under Pope), Georgia, Tennessee (under Thomas), and North Carolina. But his Reminiscences will doubtless be as rich and important on the civil as on the military side, in view of General Cox's varied experience in public life in high places. They will make two stout volumes.

McClure, Phillips & Co. have nearly ready 'Coöperation and Public Welfare,' addresses at the annual meeting of the American Academy of Political and Social Science in Philadelphia last month.

R. H. Russell announces that he has purchased from M. Edmond Rostand the American copyright of his new play "L'Aiglon," and will publish the English translation in America simultaneously with the publication of the book in England and in Paris.

Henry Holt & Co. will soon publish 'English Political Philosophy, from Hobbes to Maine,' by Prof. William Graham of Queen's College, Belfast; 'Side Lights on English History,' edited by Ernest F. Henderson; and 'A Source-Book of English History,' by Dr. Guy Carleton Lee of Johns Hopkins.

D. Appleton & Co. will add to their "Literatures of the World" series 'A History of Sanskrit Literature,' by A. A. Macdonell, Deputy Professor of Sanskrit at Oxford. They announce also 'Familiar Fish,' by Eugene McCarthy, with an introduction by Dr. David Starr Jordan.

Paderewski is to be editor-in-chief of 'The Century Library of Music,' in twenty illustrated volumes, which the Century Co. will begin to issue in September.

Frederick Warne & Co. have nearly ready 'The Nuttall Encyclopædia of Useful Information,' compiled by the Rev. James Wood.

'A Summer Journey to Brazil,' by Alice R. Humphrey, and 'Old Ocean's Ferry,' by John Colgate Hoyt, are forthcoming from Bonnell, Silver & Co.

The Brothers of the Book, Gouverneur, N. Y., will print for subscribers alone, in a limited edition, 'Some Children's Bookplates: An Essay in Little,' by Wilbur Macey Stone.

Little, Brown & Co., Boston, publish immediately 'Prophets of the 19th Century: Carlyle, Ruskin and Tolstoy,' by Mrs. May Alden Ward.

Houghton, Mifflin & Co. announce 'The Integrity of Christian Science,' by Mrs. A. D. T. Whitney.

The uniform edition of the works of Frank R. Stockton (Scribners) makes rapid progress. 'The Great Stone of Sardis,' 'The Girl at Cobhurst,' 'Mrs. Cliff's Yacht,' 'The Adventures of Captain Horn,' form, with one minor piece, four volumes more of this beautiful series. Each one has its frontispiece by a different hand.

We receive from Charles Scribner's Sons four of the freshest Baedekers, viz., guides to Austria, Central Italy, the Rhine (from Rotterdam to Constance), and Switzerland. It would be worth a little research to compare the European playground of to-day with that of half a century ago. Perhaps something is to be learned from the fact that the Austrian guide has now reached its 9th edition, following Central Italy (13th), the Rhine (14th), and Switzerland (18th). These works have made their name and need no praise.

The Macmillan Company is the publisher of a new series of geographies. R. S. Tarr of Cornell University and F. M. McMurry of the Teachers' College, Columbia University, are the authors of the first of the three volumes, which has just appeared under the title of 'Home Geography.' In several respects it is an innovation. It is smaller than the ordinary school geography. Its numerous maps are small to fit the page, but are unusually distinct, owing to the omission of all unnecessary detail. The illustrations are many, well chosen, and are frequently referred to in the text, so that the pupils cannot fail to examine them carefully. The matter also presents some innovations. A foundation of geographical knowledge is laid in the first 110 pages by a careful treatment of, first, the soil, hills, valleys, industries, government—a part of every child's environment; and, secondly, of other features, such as mountains, rivers, lakes, and the ocean, with some of which many children are not familiar from personal observation. Mere definitions are avoided, detailed descriptions and discussions being used in their place. A constant and consistent effort is made to emphasize the relation between man and the earth, his dependence upon his environment. In part ii. the earth as a whole is considered, with a steadfast exhibition of

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only the important and essential facts. The causal idea is kept in the foreground, so that the pupil's "why" receives a frequent answer. The second volume in the series, promised for May, will be entitled 'North America,' and the third volume, in preparation, 'Europe and Other Continents.' Their appearance will be awaited with interest.

Richter's saying, "It is not the goal, but the course, that makes us happy," is justified by Mr. Mallock's 'Doctrine and Doctrinal Disruption' (London: A. & C. Black; New York: Macmillan), and, however unconvincing his arguments or unpalatable his conclusion, there is abundant entertainment all the way along. He magnifies unduly the novelty of his ideas, which are, in fact, extremely stale. The only freshness is in his handling of them and in his amusing illustrations, such as that of "The Anglican Trans-Klondyke Ivory Company." His object is to show that the new criticism of the Bible puts a new face upon Protestant authority. He does not exaggerate the importance of the change in this particular. The Ritualists have rejoiced in it as accenting the superiority of the Church to the Bible as an organ of religious instruction. But Mr. Mallock argues that neither High Churchman nor Ritualist, whom he distinguishes throughout, nor Low Churchman nor Broad Churchman, has any logical security. The only logical thing for them to do is to make their peace with Rome. He is much more successful in showing up their inconsistencies than in recommending the Roman panacea, even where he resorts to an elaborate biological analogy, which, with audacious glee, he takes over from Herbert Spencer. It does not appear why the impotency of Anglicanism should be accounted to Rome for infallibility. Mr. Mallock writes as if Rome had no history by which to test the justice of his claims. He is aware that his *argumentum ad hominem* is as good as wasted on the Broad Churchman. It is more obviously wasted on all those who do not recognize the necessity for an organized infallibility for religion any more than for science or politics. Many will feel a sharp revulsion from his summons to believe, upon the Church's declaration, historical and other statements which have been discredited by natural and critical science.

The 'Life of Dwight L. Moody,' by his son (Fleming H. Revell Co.), is confessedly a provisional book, intended to forestall other biographies with which the public is threatened. The publishers have spared no pains to make it unattractive in its general appearance, and either the biographer has not made a good use of his material, or Mr. Moody's life was not such as to compel a successful biographical rendering. There was something in the immediacy of his method that would pretty certainly prove intractable to the annalist of his career. It is, however, not difficult, reading in and between the lines, to discover the elements that constituted the strength of this evangelist. There is no question of his entire sincerity; as little of his unwavering confidence in the traditional scheme of salvation, and in the Bible as a book of magical properties. There was a great deal of human nature in him, with such simple, homely traits as everywhere make friends. His devotion to his mother and to the Northfield woods and hills was eloquent of the goodness of his heart. With enthusiasm he mingled common sense and shrewdness in full measure. His face-to-face dealings with bad men and women were as remarkable as his manipulation of the swarming multitudes. His revival methods were an improvement on those of his famous predecessors. It is interesting to find him ordering the suppression of an hysterical woman where Wesley would have seen the hand of God; also, to find his educational schemes engrossing him more than his monster meetings as he grew old. His was a timely work; a little later, and the general acceptance of a scientific criticism of the Bible would have made it impossible. His numerous pictures are interesting—always the same dull, heavy face, with thick, sensuous lips and sleepy eyes; but that, too, improving steadily.

The 'Helen Keller Souvenir' (Volta Bureau, Washington), commemorating Helen's passing—with credit in advanced Latin—the Harvard final examination in 1899, is a noteworthy contribution to pedagogical science. The methods pursued in her education since 1893 are described by her three principal teachers, and Miss Keller herself gives a simple chronological statement of her studies. These separate accounts—especially that of Mr. M. S. Keith, who superintended the final preparation for college, and shows the manner in which his pupil learned algebra and geometry—teachers will find helpful and suggestive in their instruction of all children, not merely of the deaf and blind. The chief interest of the publication, however, centres in the admirable manner in which, "by a union of patience, determination, and affection," the almost insurmountable obstacles to Miss Keller's education were overcome. We are inclined to think that Miss A. M. Sullivan unconsciously underrates her pupil's original mental power, though doubtless she is correct in saying that "Helen Keller is neither a 'phenomenal child,' 'an intellectual prodigy,' nor an 'extraordinary genius.'" She evidently possesses an uncommon brain, to which she joins, as Mr. A. Gilman points out, "the inestimable advantage of a concentration that the rest of us never know," an unusual memory, and an enthusiasm for knowledge, with intense energy in its acquisition. A remarkable statement is made in a note by her instructor in voice development, that "she can, by placing her hand on the throat of a singer, determine the pitch of the tone he is singing, and can produce a tone of the same pitch with her own voice." There are some interesting photographs of Miss Keller and her teachers, Miss Sullivan and Mr. Keith.

In connection with the celebration, in which American delegates will take part, of the five-hundredth anniversary of the University of Cracow, in Austrian Poland, where Dr. Johann Faust studied magic, in order to regain his wealth and enjoyments after a life of extravagance and licentiousness, we may mention the issue of Dr. Henri Logeman's edition of 'The English Faust-Book of 1592' (Ghent: H. Engelcke). Though his personality has been obscured by extravagant fiction, this student at the University of Cracow was an historic character. The legend containing the popular story of his life was first published by the printer Spies of Frankfort-on-the-Main, in 1587, the second edition coming out the following year. So popular was this work, embodying as it does the superstitions and terrors of the old mediæval world, which was then passing away, that the book became very useful to the clergy. Two English translations came out as early as 1590, one of which was probably used by Marlowe as the basis of his drama. It was during a study of Marlowe's "Dr. Faustus" that Prof. Logeman felt the need of a reprint of the oldest extant edition of the poet's source, which in Dyck's edition is incomplete, besides swarming with inferior readings. Dr. Logeman had already, in 1898, published 'Faustus-Notes: A Supplement to the Commentaries on Marlowe's "Tragical History of Dr. Faustus,"' it being then understood that Miss H. A. Andrews of New York was about to publish a verbatim reprint of the English text. When unable to do this herself, Miss Andrews placed her copy, made from an original in the British Museum, into the hands of the professor of English philosophy in the University of Ghent, and we have now a trustworthy working basis for Faustus students. Dr. Logeman, who furnishes a luminous introduction of sixteen pages, has been unable to establish the identity of the translator. His text contains the whole of chapter sixtieth, which is omitted in Thoms's edition. His notes, which fill forty-one pages, though chiefly textual, after careful comparison with Spies's original German text, are also explanatory, and show easy familiarity with the whole literature of the subject.

Mr. Joseph Bédier, whose authoritative work on 'Les Fabliaux' was reviewed in these columns on its appearance, has entered the field in which M. Edmond Biré has distinguished himself, and he scores at the very start. He has published in separate form the two articles on Chateaubriand's trip to America which originally appeared in the *Revue d'Histoire Littéraire de la France*, under the title 'Chateaubriand en Amérique—Vérité et Fiction' (Paris: Armand Colin & Cie.). He has examined the accounts the great Romanticist gives of his wanderings in this country, and finds that it was physically impossible for him to have visited all the places mentioned as traversed by him, even allowing for a rapidity of travel that was unusual, not to say unheard-of, in those days. Having shown that Chateaubriand did not see all the places, he next proceeds to indicate the sources of Chateaubriand's information, which he drew from various writers, and which he generally embellished with the wondrous literary form of which he was such a consummate master. The booklet makes very interesting reading, and is a valuable contribution to the critical knowledge we now possess of Chateaubriand.

The *Argosy*, one of the best-known newspapers in the West Indies and South America, has just passed from the hands of Mr. James Thomson, its founder, proprietor, and editor, to the ownership of a limited liability company. The domicile of the paper is in Georgetown, British Guiana, but its circulation extends not only to the neighboring colonies, but to many far-off countries. Mr. Thomson (who is at present Mayor of Georgetown, the capital of the colony) is a man of vigorous character, strong brain-power, and much wit and humor. He will remain in British Guiana, where he has long made his home, and it is not unlikely that he will be an occasional contributor to the columns of his old journal. Mr. William

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Macdonald, an experienced journalist, has become the editor of the *Argosy*.

The *National Geographic Magazine* (Washington) for May opens with a suggestive sketch, by Prof. Grosvenor of Amherst College, of such parts of Russian history as illustrate the growth of the empire. Its abiding strength, in which he detects no symptoms of decay, is in the peculiar character of the common Russian: "Tenacious, docile, imitative, but not inventive; receptive, but not constructive; profoundly religious, as he understands religion; submissive to what he considers the will of God and the Czar." A series of outline maps show the successive acquisitions of territory from 1303 to the present time. Major W. A. Simpson, U.S.A., treats of the influence of geographical conditions on military operations in South Africa, and Mr. M. E. Kelton describes a systematic method of teaching geography. It appears to be similar to the Swiss "Heimatkunde," in basing the instruction on the "direct observation of geographical subject-matter as it occurs in the neighborhood of the school."

The veteran traveller and publicist A. Vámbéry writes in the *Rundschau* for May on the European rivalry in Persia, and the prospective influence of the German railroad to Bagdad upon the commercial relations between that country and Europe. The only two Powers seriously contending for commercial supremacy in the Shah's realm, of course, are Russia and England, and of these the former evidently has the better chances. Another article in the same number, on "Das Bettelwesen in Groszstädten," is by Dr. Emil Münsterberg, a specialist in matters pertaining to the care of the poor. He attacks his subject systematically, analyzing and defining the idea of begging and discussing its various phases. Several of the recorded experiences with professional beggars are not without a certain humor; thus, the case of the woman in Paris who, during a severe winter, managed to have her child baptized twelve times by a Protestant pastor and fourteen times by a Catholic priest, receiving at each performance of the ceremony one franc and a new dress. *Se non è vero, è ben trovato.* This can hardly be said of the story of disguised cripples successfully begging in New York on the pretence of having fought under Dewey, and, after being severely wounded in the attack on San Juan, suffered cruel treatment at the hands of the Spaniards in Cuba. Fiction, however, is worthily represented in the May *Rundschau* in a new story, "Neid," by Ernst von Wildenbruch.

The age of the earth is a question concerning which there is some popular curiosity. It is also a question of no little dispute between physicists and astronomers on the one side, and geologists on the other. Lord Kelvin, speaking for the former, will allow not more than 40,000,000 years, probably nearer 20,000,000, since the earth's crust solidified. Geologists demand in some cases ten or fifteen times as much as his maximum allowance, in order to account for the facts as they interpret them. The problem has recently been attacked along new lines by Dr. Joly, professor of geology and mineralogy in the University of Dublin (Scientific Transactions of the Royal Dublin Society, volume vii.). Taking the bulk of the ocean to be 339,248,000 cubic miles, the sodium contained in solution constitutes $15{,}627 \times 10^{12}$ tons. The rivers of the globe are estimated to discharge annually into the ocean 157,267,544 tons of sodium. On the assumption that all the sodium of the ocean has been delivered to it by the rivers at the same rate as at present, the age of the earth, since the formation of the primeval ocean, is estimated to be nearly one hundred million years. Certain corrections, however, are called for because the initial assumptions are not strictly true, and because of factors which cannot be safely set aside. Some of these corrections would increase and some decrease the above result. The author's final conclusion is that between 80 and 90 million years have elapsed since water condensed upon the earth. These figures are more satisfactory to most geologists than the estimates of Lord Kelvin.

The Yale Forest School, just founded by the liberality of the Pinchot family, has issued an interesting prospectus. It will for the present occupy the home of the late Prof. O. C. Marsh, but a summer-school of forestry at Milford, Pa., and large tracts in the Adirondacks for practical instruction are superadded to the local habitation at New Haven. The first term will open on September 27, 1900.

—Dr. Samuel A. Green has reprinted the 'Diary of Increase Mather,' edited by him for the Proceedings of the Massachusetts Historical Society. It runs from March, 1675, to December, 1676, and is extended by a few pages from another diary kept by Mather between 1674 and 1687. Although the entries are very short, and the abbreviations are reduced to lowest terms —"ct.," for instance, stands for "Christ"— they let us look, as through little chinks in an old wall, right into the daily life of a Puritan parson 225 years ago. Mather was at that time about forty years old, minister in Boston, fellow at Harvard, and a leader in the colony. The mingling of cantankerousness and piety which characterized both him and his son Cotton appears frequently in these pages. Under the first head we find that he was greatly incensed by certain "scholars" at Cambridge who hinted that he was trying to be elected President of Harvard, and that he wished to remove the college to Boston; whereas, he says, "they knew I might have the presidentship if I would." Under the head of piety, we might quote almost daily references to his parish duties, to his sermons and prayers and fasts. Here, for example, are his private grounds for humiliation before the Lord (10 month, 1 day, 1675): "1. My old sins. 2. Prsent [progress], pride, sensuality, sloth, Hardness of Hrt. Not affected wth ye miserable state of N. E. as yr is cause for. 3. deficiency as to gifts. 4. The vnsuccessfullness of my labors. I doe little good in my generation. 5. The Reproaches wch some cast vpon me." He walked continuously in the fear of the Lord, and saw in everything a special providence. When the Lord favored, Mather was "enlarged," or "put upon preaching," or "quickened" to the extent of a two hours' sermon! If the sermon was shorter, he suspected that the Lord was not pleased. Sometimes he had human confirmation of his being the Lord's spokesman, *e. g.*, "This day, Cous. Coney wth me, who wth many Tears told me how much Hee was affected wth ye sermn. yesterday, saying I seemed to him as if I were come from Heav. & yt Hee had much adoe to forbear crying aloud in ye Meeting House as I was prching."

—On the public side, also, the Diary furnishes many interesting items. Boston was then beset by epidemics, first of fever, and later of smallpox. Provisions began to fail. An Indian war was in progress, causing losses among the outlying settlements and distress everywhere. "News comes," Mather records, "that on Septr. 1 the very day when we were thus fasting & others shd haue been so but would not, the Indians burnt 17 houses & killed one man at Deerfield, which I haue the more reason to take notice of in that my nephew Sam' Mather is Pastor there." The smallpox began its ravages at the Swan Tavern—a sign, Mather believed, "to testify God's displeasure agt the sin of drunkenness & yt of multiplying alehouses." How fierce life was, in spite of much Puritanism, we learn from the frequent references to violent crimes and to public hangings. Somebody erected a pillar under the gallows on which some Quakers had been hanged, and nailed to it a placard intimating that the Quakers' souls were "triumphing in [Heaven?] and their blood crying for Vengeance." "This is an ill Omen," remarks Mather. On Sept. 13, 1676, eight Indians were shot to death in Boston; on Sept. 21 three Indians and an Englishman were hanged. "Another Englishman that was condemned should this day have been hanged, but he died in prison. The like not known"—Mather adds, almost petulantly, as if the poor wretch had defrauded him of a pleasure—"yt a Man should die or be sick on the day appointed for his Execution." In July, 1677, women of Marblehead, coming out of church on the Lord's Day, set upon and slew two Indians who had been brought in as prisoners; so stimulating was the doctrine of the strenuous life to which our ancestors listened! These are but a few specimens culled from fifty pages of the printed diary; but they may serve to show that Dr. Green has done well to edit this genuine fragment of seventeenth-century New England. Many a significant item appears here which would be vainly sought in formal histories; and, as a true sign of authenticity, the character of the diarist is outlined in these quaint entries.

—'The Real French Revolutionist,' by Mr. Henry Jephson (Macmillan), is a study of the war in La Vendée. Whatever its fate may be elsewhere, it is sure of a welcome among those who resented most keenly the French caricatures of the Queen, and the *Schadenfreude* of Paris over the early reverses of Buller and his generals. Hatred is easily aroused, and, when once at the height, demands constant food. Accordingly, we have, no doubt, many readers of the *Times*, after they had glanced at the South African telegrams, turned to the adjacent column headed "Continental Opinion," and work themselves into an enjoyable white heat by silently or openly denouncing the editorials of *La Croix* or *La Libre Parole*. Such persons will find page after page to their taste in this book of Mr. Jephson, and will be enabled to justify a modern antipathy on approved historical grounds. The same result, whether in physics or metaphysics, can often be secured by different processes, and so it is with history. For instance, the 'Annual Register' of 1793 and 1794 denounces the Vendean atrocities in terms which admit of no further emphasis, even from Mr. Jephson, but, leaving aside the evidence

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which was accounted sufficient a hundred years ago, he now secures the same verdict from the testimony of other witnesses. "In recent years . . . startling facts have been discovered, details of events hitherto buried in obscurity have been unearthed, and the workings of the minds and the true characters of the many revolutionists revealed and laid bare to the world." Out of republican records Mr. Jephson secures his condemnation of the revolutionists. And what a condemnation it is may be inferred from the following passage: "His idea of 'liberty' was unrestrained license for himself to pillage, rape, rob, and murder with impunity, and he acted on it. His idea of 'equality' was to pull down all authority, and to put himself in the places of those he pulled down, and he acted on it; while his idea of 'fraternity' is graven for ever in letters of blood and fire throughout La Vendée." Putting this book beside Mr. Belloc's 'Danton,' we may say that modern critics are as far from agreeing on the net value of the Revolution as those contemporary with the movement were. Mr. Jephson gives a list of his authorities at the end, but he could have produced a stronger effect by giving chapter and verse for the different tragedies in his catalogue of crime. While we see no reason to doubt the long accepted view which places La Vendée among the black spots of the Revolution, we decline to accept Carrier and Turreau as its typical representatives.

—At a recent meeting of the Pedagogic Society of Christiania, Dr. Fridtjof Nansen confessed that he knew the young men and women of the present day only at a distance, but they showed to him a dangerous lack of idealism and character. To a great extent this has been due to literature and politics, which have relaxed the feeling for the ideal. Education, too, is at fault, being too little calculated to produce self-dependent men. "At bottom," said Nansen, "I am a weak man myself, but what I have of strength I owe to my severe bringing up. I will add that I do not exactly mean bodily punishment, but seriousness is required here as everywhere else in life. Children must be educated in self-control and self-help, and the teachers must assist by setting them a good example." He agreed with Prof. Hagerup, one of the speakers on the above occasion, that abolition of instruction in Latin is dangerous to science, on the future of which in Norway he looked with a certain doubt. This study was pursued for its own sake, not for any utilitarian purposes. Such pursuits promote idealism and strengthen the feeling for the ideal. Young men and women must be trained to do without enjoyments. They must not, as now, be exclusively lyrical, sentimental, and dreamy. Here fresh-air exercise may be of help, but not that outgrowth of modern fresh-air exercise, sport. That is dangerous. Record making and breaking spoils body and mind.

KING'S ITALIAN UNITY.

A History of Italian Unity: Being a Political History of Italy from 1814 to 1871. By Bolton King. Charles Scribner's Sons. 1899.

The structure of Mr. King's volumes is very clear and workmanlike. The chapters are short, averaging less than twenty pages in length, and each of the forty-three is connected with a prominent topic. Leading features are thus rendered conspicuous and less salient facts are kept in strict subordination. He divides the whole period, 1814-1871, into four parts, which bear the following titles: I. Preparing for Revolution, 1814-1846. II. The Revolution, 1846-1849. III., The Ten Years' Waiting, 1849-1859. IV. Italy United, 1859-1871. No one will find the least difficulty in understanding the reasons for such an allotment of the space, or will fail to recognize that Mr. King has selected the right landmarks for his boundary lines. Nor will any one question the soundness of his judgment in devoting more attention, relatively, to the events which crowd in between the accession of Pius IX. and the battle of Novara, than any other phase of the struggle.

Mazzini, in his essay on Carlyle's 'French Revolution,' maintains that no man who writes on such a subject can help giving his own measure. Carlyle, he says, seems to have pleased every one. Parties the most bitterly opposed to each other in matters of political principle are at one in praising his book. How can this be? "Can any author remain neutral in the presence of two opposing banners in such a contest? How is it possible to avoid taking sides in a conflict between such mighty resentments and such mighty hopes? Yet how is an author to make choice of either side without awakening the anger of those arrayed upon the other?"

If, as we may admit, the French Revolution is one standard by which the writer himself is tried, the Italian national movement is another. Between the Neapolitan Revolution of 1820 and the entry of Rome at the Porta Pia lie fifty years of political idealism, political experiment, diplomatic intrigue, and stern fighting. It is not possible that any historian who possesses convictions should approach the divergent views of republicans, federalists, and constitutional monarchists with his mind in the condition of blank impartiality. In Italy even more than in Germany appear those forces of nationality and democracy which have done so much to vex and to stimulate our age. The unitarian, anti-Austrian movement has, too, so many saints, heroes, and leaders of different fibre that one may be judged by the shrine which he selects. For it makes a great deal of difference whether one writes to glorify Mazzini, or Cavour, or Ugo Bassi, or Manin, or Garibaldi.

Mr. King does not leave us long in doubt with regard to his purposes, but unfolds them categorically in the first page of the preface. Neither is there any difficulty in discovering his point of view. He aims at two things, the composition of a trustworthy narrative, and a fresh introduction of the English to the Italians. "The Englishman's knowledge of the Italian Revolution is summed, it has been said, in the belief that it had something to do with Garibaldi and a red shirt. . . . The tie that united so closely the English and the Italians of the last generation seems slackening, and it needs more mutual knowledge to cement sympathy again." Here we see something which almost resembles a contradiction in terms, for if, as was the case, Englishmen and Italians shared the same spirit in 1860, the one people must still remember more of the other than is implied by this allusion to the red shirt. However, Mr. King's attitude is quite intelligible, and many will wish with him to see the old cordiality between England and Italy restored—that kind of cordiality which is witnessed to by the tablet on the Casa Guidi at Florence. With regard to his other point, Mr. King hardly seems to do justice by one of his predecessors. He says: "Outside a few limited studies, there is hardly an English or even a French writer who has treated the Italian history of the century with much pretence to accuracy or research." Mr. W. R. Thayer's 'Dawn of Italian Independence' is more than a "limited study," and should not have been wholly ignored.

For the rest, Mr. King is a supporter of what happened. He expends no vain regrets upon the disappointment of the Republicans, and his dislike of the papacy in politics is such that he does not lament the failure of Gioberti's "Primacy" scheme. Cavour is his "great man," though he can see faults. "With a conscience more robust than scrupulous," "somewhat careless of the smaller moralities," "to gain present success for his country, he sacrificed the more precious possession of her honor," "he repaid the Bourbons in their own coin of trickery." These are the limitations. But the concluding words of the book set all doubts at rest concerning Mr. King's real sentiments towards the politicians of the movement:

"Italy has youth, she has calmness and docility and devotion, she has humane ideals, a comparatively generous foreign policy. If her political virtues are less than those of some other nations, she is free from some of their vices. She has perhaps neither the population nor the wealth to play a great part in the European polity. But she stands in it on the whole for a sane and liberal policy at a time when sanity and liberalism are at a discount. When she has set her own house in order, her calmness, her moderation, her comparative care for the world's good may give her a great and helpful influence. But she needs another Cavour, wise and honest and loving liberty, to sweep away the little men whose fears and follies hold her back. Soon may he come to let her march again."

Thus, while Mr. King convicts Cavour of sharp practice towards the Government of Naples, at the time of Garibaldi's expedition, and feels that he even, in a measure, sacrificed Garibaldi, it is added that he would have sacrificed himself for Italy with equal readiness. "If we did for ourselves," Cavour told D'Azeglio, "what we are doing for Italy, we should be great knaves." "Cavour," said La Marmora, "was never a trickster; on the contrary, he was confident, often impetuous." In 1860 he certainly steered a devious course, but Mr. King urges that he was impelled by an overweening sense of national peril.

If Cavour is the hero of the piece, one can also name something which corresponds to the villain—clerical influence. Mr. King does not seek the praise which is awarded to the impartiality of indifference. The papacy—though not so much Pius XI. as churchmen like Lambruschini and Antonelli—is the alien force which, in his mind, most retarded emancipation and still prevents Italy from securing the full first-fruits of her liberty. "I have done my best to do justice to all sides, though I have not attempted to conceal my sympathies. I make no apologies if I have said hard things of the Papacy. For Catholicism as a religion I trust I have shown all respect; the Papacy *quâ* political institution is subject to political criticism, and I have said less than the truth rather than more." It is not so

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much that Mr. King condemns individual popes and prelates, although he sees little good outside the liberal clergy who were crushed. He opposes the whole clerical system, "in head and members," as it stands revealed by its policy towards liberalism and progress in Italy since the Congress of Vienna.

This aspect of the work is very well illustrated by Mr. King's account of the Syllabus, December, 1864, and the celebrated Law of Guarantees which the national Parliament passed in its first session after Rome became the capital. The weakness of Pius IX. in the critical days of 1848, when he was called on to stand by his early principles, and his repressive government of Rome after the return from Gaeta, are bad enough, but they yield to the damage done by the Holy See after it had been captured by the Ultramontanes. The Syllabus is a proclamation of the Papacy to the world after all symptoms of revolt within the ranks have been met and checked. Mr. King holds that by it "the Church threw down the gauntlet to progress. The Encyclical *Quanta Cura* and the Syllabus, or summary of false opinions, that accompanied it, mark the divorce that the Ultramontanes had made between the Papacy and civilized government. It is an error, says the Syllabus, that 'the Pope can or ought to be reconciled to or compromise with progress or liberalism or modern civilization.'"

But, however strongly he may sympathize with the freedom of thought which the Syllabus assails, Mr. King's special brief against the document is of a political nature. "It condemned religious toleration in Catholic countries, secular schools, civil marriage and divorce. Legal security for liberty of conscience and worship, said the Encyclical, is 'liberty of perdition.'" The worst thing about the Syllabus is its hint of temporal punishments. "In its full mediævalism it asserted the independence of the ecclesiastical power, the divine origin of the Church's laws, and their supremacy over any lay legislation."

Mr. King, when thus dealing with modern clerical claims at their maximum, preserves a calmer tone than Garibaldi, Crispi, or Nicotera would have done in 1864, but the attempt of the Church to use all its available machinery against liberal government elicits from him strong expressions of opinion. The Law of Guarantees comes in just at the close of his work, and he does not discuss it in full detail. Yet what he does say bears the character of a parting quip directed against an old adversary. He thinks Sella the most clear-sighted of the Italian politicians at this juncture, for he urged that the State should retain "its powers of defence against clerical hostility." At any rate the Law of Guarantees, in spite of misgivings, was made "in perfect good faith, and, had the Vatican sought peace, it would have been observed in the spirit as well as in the letter." After what has already been said, the reader will not be surprised that Mr. King's last word on the "Roman Question" is this: "If the Papacy still tries to drag down Italy in a common ruin, it may succeed in part and for a time. One can only pray that some day humanity may seem of greater moment than the ends of sect and party. Italy can afford to wait."

Among the many good qualities of Mr. King's work is the absolute frankness which it shows, without parade, in disclosing to the full the sources upon which it rests. At the end of the second volume may be found an excellent classified bibliography of the sources used, with editions and dates. When a pronounced statement is made, the authority for it is almost always given in a footnote, and the text throughout is very free from petty misrepresentation or special pleading. Besides giving full notes and the bibliographies, Mr. King devotes a part of the preface to describing the classes of information which he has not used. The general character of his material is indicated when one says that he has been confined to the resources of the British Museum. At most he has not gone outside England for his data. He thus leaves the mass of contemporary newspapers unseen, and has been unable to follow the governmental publications step by step. With these exceptions, the British Museum contains almost everything in print, and Mr. King's bibliography of 900 works consulted forms a fairly complete bibliography of the subject down to the present date.

The first of the two volumes, plus the first hundred pages of the second, will prove the most permanently valuable part of this history. Down to the Armistice of Villafranca, there is a great deal of reliable evidence in plain sight, and during the past forty years no government has been more generous in opening its archives to students than Italy. But, of course, only a part of the secrets can be let out at a time, and, beginning with the Sicilian Expedition, mystery still hangs in dense veils about a host of particular acts. The publication of the Ricasoli papers, while certainly assisting investigation, has proved very tantalizing too. What they imply in the way of supplement quite equals what they have solved.

The last decade of the Italian movement must, then, remain but partially revealed until the issues which are involved have lost their practical importance. And as the Roman Question is one of the most prominent during that period, the archives may not be unlocked for another generation. Historians will regret this check to their curiosity the more as the time is intrinsically a difficult one. It was a comparatively easy matter, after Magenta, Solferino, the plébiscites, and the expedition of the Mille, to declare the kingdom of Italy. The crux of the situation was the establishment of sound traditions of government. The interval, 1860-70, has, too, a mixed character. While Venice and Rome still remained outside the boundaries of the new state, the stage of revolution and conspiracy must continue. On the other hand, the administration of Victor Emmanuel's kingdom must be conducted according to normal, and not according to revolutionary, principles. With the utmost need of stability and prudence in domestic government, the spirit of unrest and territorial expansion still remained in the air. Obviously the situation demanded a prime minister of genius, and Cavour, while dying at a happy moment for his reputation, left no one behind him who possessed suitable qualities. Ricasoli, Rattazzi, La Marmora, Menabrea, and Lanza, all received a chance, but the policy of each proved weak, shifting, and unsatisfactory at critical points. Chronologically, the Italian movement may be divided into five acts of ten years each. The last act, even when all lies bare, will be a hard one to present, and though Mr. King enters upon it at relatively great length, this part of his work is confessedly tentative.

A good illustration of the obstacles which confront the historian of modern Italy is afforded by the events of the Aspromonte year, 1862. The mutual relations of Garibaldi, Rattazzi, and Victor Emmanuel are of great consequence and extremely difficult to make out. The episode centres about the months March and April, when Garibaldi was maturing plans for his first invasion of the Papal States. How much did Rattazzi and the King know of the volunteer programme, and how far did they sanction it by coöperation or connivance? Rattazzi stated to the Chamber, June 3, 1862, that he had promised Garibaldi the consolidation of the peninsula, but not by irregular means. Bixio, Nicotera, Mme. Rattazzi, Torelli, and Castelli, all of whom had some personal knowledge of the matter, confirm this assertion with more or less divergence in point of detail. On the other side, an equally large number of credible witnesses is drawn up. Boggio, Ricasoli, Crispi, and Guerzoni are some of those who at the same moment believed in Rattazzi's complicity with the raiders. The case is still further complicated by partial proof of a secret meeting between Garibaldi, Rattazzi, and Victor Emmanuel after the arrest of volunteers at Sarnico. Until further evidence is forthcoming, a question so contested cannot be cleared up to the satisfaction of bystanders.

We have noticed those aspects of Mr. King's history which seemed to us most prominent. We shall conclude with a few words concerning his characteristics as a politician and as a writer. Here it must be said that the present work does not rely for its effect upon any devices of rhetoric, though at times a generous idea or a heroic act may produce a stroke of eloquence. It is in part a narrative and in part an essay; never a panegyric. Mr. King has a warm sympathy for liberalism and an admiration for the Italian genius; but he does not cloak the subterfuges to which all the leading politicians resorted for getting the better of Austria, nor does he gloss over the intellectual and moral apathy which set in so soon after the union of the Sicilies with Piedmont. He espouses the cause of Piedmont, and in criticising her enemies deals harder blows to the Papacy than to Austria. Piedmont, if occasionally unscrupulous, was on the right side. The Papacy was both unscrupulous and on the wrong side.

Mr. King's style of writing is well adapted to his conception of the task. It is clear, calm, and unhurried. It expresses in temperate form the results of careful and arduous research. These volumes have been *un ouvrage de longue haleine* and will not soon lose their value as a worthy addition to our knowledge of a magnificent subject.

MORE NOVELS.

The Greatest Gift. By A. W. Marchmont. London: Hutchinson & Co.; New York: F. M. Buckles & Co.

The Voice of the People. By Ellen Glasgow. Doubleday, Page & Co.

White Butterflies, and Other Stories. By Kate Upson Clark. New York: J. F. Taylor & Co.

The Soul and the Hammer. By Lina Bartlett

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Ditson. New York: Godfrey A. S. Wieners.

The Immortal Garland. By Anna Robeson Brown. D. Appleton & Co.

Garthowen. By Allen Raine. D. Appleton & Co.

The Last Lady of Mulberry. By Henry Wilton Thomas. D. Appleton & Co.

Arden Massiter. By Dr. William Barry. The Century Co.

'The Greatest Gift' is a story wherein, from beginnings not incredible, every one goes on to behave as unnaturally as possible, while yet realism is aimed at by such boring device as the introduction of an omnipresent boy, who talks like a dictionary of slang, and plays practical jokes. It is the story of a girl's unnatural self-sacrifice—unnatural even for a girl. By it, all the characters become involved in scrapes which for evitability would have put the Peterkin family to the blush. The good offices of the Lady from Philadelphia are performed by an all-conquering editor. This hero combines a hard head with a detective's brain and a blameless heart. Small wonder that he is retained as an advocate by all parties, and that a shining talent for benevolent quibbling should have free play. The strange part of the matter is that the story, though preposterous, is interesting. It is on the whole well told, and one or two scenes are dramatically effective from sheer naturalness. Such is the telephone scene, where the effect of a certain name on a bystander is to be noted, and a conversation is improvised adroitly introducing the name; such, too, the chapter where the young girl is saved by her sister from the midnight murderer. Perhaps a girl who keeps cool under such circumstances is less probable than one who immolates herself and her lover for the happiness of an uncle and a cousin; but she is nicer to read about. The trustful acquiescence of the immolated lover is unusual. In spite of its foibles, however, the tale will be read to the end by one who begins it. It will not destroy the interest if we add that all comes out as it should in a novel, even unto the extinction of the widow, faint with pursuing the desirable hero.

Miss Glasgow's novel presents a comprehensive picture of Virginia in the years following the Reconstruction. First there is life in Kingsborough, an old town whose "proudest boast was that she had been and was not"—her people "a people without a present." Then the scene shifts to Richmond's fashionable society and the very pulse of the machine politic. There is a closely observant treatment of all classes—the negro, the poor white, the aristocrat. There are, moreover, divers well-drawn types in character, as well as in class, familiar, yet individual; a blustering ex-General, fierce in fight and fiercely hospitable in peace; a war widow wearing a Confederate button, and saying, "The women of the South have never surrendered"; the patrician Judge; the young girl in whom pride of race is stronger than self; Uncles and Aunties and pickaninnies, and the white-trash farmer, scorned by black and white alike. Out of this last unheroic class the author has evoked her hero, and the novel is a history of his struggles, failures, and successes, with the inevitable clash of races at the last. It is a faithful panorama of Southern life and character, and could have been written only by one reading deeply into the region and the epoch. Robert Louis Stevenson somewhere remarks that "a man who knew how to omit would make an Iliad of a daily paper." The talent for omission is the one chiefly missed in Miss Glasgow's work. Especially in the realm of landscape does commission run wild. The most thrilling moments of the story are hyphenated by purple patches of scenery! Every emotion has its landed estate, and it is the weary reader who pays the tax. This lack of proportion is surprising in a writer who describes with delicious humor the florid oratory of a Southern political convention.

It is unusual to find so wide a range of scene and person in one collection of short stories as is bounded by the covers of 'White Butterflies.' Their author is at home in the region of the semi-supernatural, the historic, and the realistic, and can reproduce alike the air and language of Wisconsin and Maine. The story that gives the book both its name and its pretty cover is, to our thinking, the weakest of the series; the strongest, the two marked "true," of early New England characters, the old Parson and the so-called Witch. In these there is, for the reader, a veritable translation into a bygone day. "Solly," the poor old weakling, whose love for his unreasonable wife converts him into an energetic laborer, is another good story, and so is that of "Tid's Wife," who could not endure life among the miners, and that of "Tomlin Dresser," who disappeared for a year in a fit of jealousy. In each of these a strongly dramatic incident is introduced, ringing both true and real. In the sketches of romance, pure and simple, the grasp is less sure, although not one is devoid of interest.

With much that is mawkish and more that is amateurish in 'The Soul and the Hammer' (familiar traits in novels of painting, sculpture, and music), there is an unaffectedly religious tone that is not without its appeal. The scene is laid in Paris, in the right-minded Bohemian salon of a certain divinely perfect Adrienne, whose only fault is that of being too good, strive as the author will to make us believe that she had a few faults of temper. Strange to say, this artificial creation stands out, palpable and engaging, even to the reader. An incident hinging on the anti-Semite agitation of the Dreyfus era lends a glint of historic interest to the story.

'The Immortal Garland,' if not an entirely strong work itself, is the work of a strong hand. A definite purpose runs through the story—the inculcation of the lesson that "the immortal garland is to be run for, not without heat and dust," in Milton's words; that work is the only educator of man and the only developer of art. Gilbert Carne, putting his whole intellect into his dramatic work and his whole understanding into helping his friends to do their best, is the dominant figure in the novel. The gospel of salvation by labor for one's self and others is what he preaches with lip and life, and his is a fine and interesting figure, standing, however, rather for a noble creed than a living person. How the most promising of his disciples turned back, and the least promising strode on victoriously, and how, in his loosely girt armor, that one fell by the way who lived in his sensations alone, working only by the fitful light of his own moods, may be read in the very readable pages of an interesting story. The literary quality of the book is excellent. There are some admirable criticisms on dramatic art and the interpretation of Shakspere. "To *Iago*," writes Gilbert in his journal, "things were not fixed but relative. Has any one ever shown his exultation when he sees the simpler man go frantic from the same passion of jealousy which he himself was conscious of mastering? . . . If I ever act him it shall be as a ruthless intellect, towering above the others and knowing it, at the expense of a total lack of emotion, kindliness, or delicacy of feeling." And that is a charming scene where Gilbert, who is about to act *Hamlet*, talks over her part with his *Ophelia*, and, unfelt, guides her into thinking out the character, whereas hitherto she had given a merely graceful interpretation, following a fine dramatic instinct alone.

The author's marked talent for characterization is perhaps the source of one of the blemishes in a clever and thoughtful work. She has made elaborate likenesses and has herself directly skyed them. Such are those of the hero's mother and sister, who, in view of their early dismissal, might as well have been sketched—a mode of portraiture in which the writer has shown herself equally able. Finally, we find a moral as well as constructive collapse from exalted beginnings in the airy attitude taken towards the "thoroughly emancipated" pair of lovers, with "natures simple and emotional drifted over from the Elizabethan age." Their fault stands uncondemned, and the brand of Philistinism is fastened on those who blame. This conclusion is jarringly at odds with the previous trend of the book—a plea, one would have said, for the reign of Law as well as of labor and kindness, so strongly put that one feels, whether as novel-reader or moralist, cheated out of retribution.

In the pretty idyl of 'Garthowen' are found the usual features of Welsh stories—the simple manners, devout piety, shrewd tact, clairvoyant tendencies of the Welsh peasant, with temperament finely touched by wild Welsh scenery of mountain and coast and by romantically strong clan feeling. Allen Raine has told well a graceful little story, full of these pleasant things. To read it is to spend an hour in Wales in a healthful, buttermilky way.

The Italy of New York has had many reporters, and some very good ones. But in Henry Wilton Thomas has arisen its historic playwright if not historian. His tale of "Mulberry" is conceived and executed in so faithful a spirit and manner that it makes the reader for the time being quite oblivious of any region west of the east side of the Bowery and of every mind and disposition not an Italian's. Nothing could be better than the reproduction of the color and movement of the colony, except the replica of that labyrinthine simplicity, the Italian character, never exalted beyond garlic and the lie, never plebeianized below the love of beauty and the vendetta. How much of Italy is in the phrase of the heroine, "I think yellow boots for a bride are very sympathetic"! How much in the emigration of Domenico with his family out into the soothing villegiatura of a happy home in two prostrate water-pipes on the broad flats of Long Island! Perhaps there is nothing more Italian about Domenico than his Irish wife, who sets up the cooking-stove and knits at the pipe's mouth while

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the children pick dandelions for sale from the family push-cart in Mulberry. Brief glimpses of the real Italy and of the young Genoese artist whose aspirations lead to the thickening of the plot, afford the proper relief to the sordid chronicle of colonial life. All is so well done that it seems almost a pity that, from the genuine humor of the beginning, the story should slip into farce at the last.

An Italian story, too, but no farce, is the broad, fine, stirring novel, 'Arden Massiter.' A young English Socialist, breaking with his father for his opinions' sake, goes to Italy, cherishing generous dreams of the reformation of humanity, and finds himself involved with revolutionaries of various codes—those who have noble visions like his own, and those who are mere anarchists, working for selfish ends by bloody means. The ease with which the hero gravitates into the snare of the chief of the Camorra, dragging his best friends with him, is not quite accounted for. Nevertheless, when once he is in, his adventures link themselves along dramatically and with sufficient consequence, affording a story of well-sustained interest. The villain, it is true, is something of a stage villain, whose actions often can be explained only on the stage principle of the need of prolonging the play. The villain's pretty page, with his variously brown, pink, and purple eyes, by every law known to novel-readers should have turned out to be a girl, and—mark the prophecy—certainly will do so in Dr. Barry's next novel. The Roman Prince saying "It is the city of blood—blood of the kings, the consuls, the Emperors, the Martyrs—blood of the nobles and the nations—blood in the palace, temple, church, castle, market-place—blood in the prison and on the scaffold—blood washed in blood"—seems to have dropped into the style of a sermon by Dr. Talmage. But these are surface criticisms. The picture is none the less in flowing lines and in glowing colors for having its drawing here and there askew. There is a well-imparted atmosphere of United Italy; of the silent antagonism of the older Roman nobles, and the outspoken rebellion of the younger scions of such houses—they hoping for "a new and better feudalism"; the distrustful attitude of the Churchmen, and (from the other side) the Camorra, eating its way into all ranks, and the army of brigands, serving whichever party best serves them. Among such types, and a crowd of lesser but always well-defined figures, with a beautiful saint for heroine, wanders our young Socialist through mountain vineyards and in Roman streets, now making blunders from which any novel-reader could have rescued him, now teaching wisdom to the governing powers or delivering the distressed damsel—all in that first person wherein the modern hero has his being, yet always attractive and alive. One who reads the book will possess himself of an absorbing story, and must gain an insight into the political conditions of the Italy of a decade ago. A romance in the best and soundest sense of the name, 'Arden Massiter' is also an illuminating document upon modern Italy, its lovely face, its enthralling charm, and the tangle of currents that flow close under the surface.

THE HEART OF CHINA.

The Yangtze Valley, and Beyond. By Mrs. J. F. Bishop. 2 vols., 8vo, illustrated. G. P. Putnam's Sons.

Mrs. Bishop has crowned her long and fruitful record as a traveller by completing journeys through the richest and most populous part of China, the basin of the Yangtze River. Setting out from home in 1894, revisiting Japan and entering Korea, she was driven out for a while by the war, but, after reëntering and finishing her travels in Korea and Mantchuria, she moved up China's great river, making her journey by means of Chinese boats as far as Wanhsien, near the 108th parallel of east longitude. By overland routes she penetrated as far as Somo, among the Miaotze people, near the 102d parallel. Then, striking southeastwardly down the Fu River, at Suifu she began to descend the Yangtze through new scenery, and from Wanhsien retraced her route.

She came out with a whole skin, but went through many perils, escaped fatal accidents, often apparently by hair's-breadth, and suffered not a little from cold, wet, the terrors of Chinese mobs, and the uninviting and often repulsive quarters, which she was obliged to occupy along with pigs and vermin and every sort of Chinese human beings. With imperturbable good temper she won her way. Her record is in itself marvellous from the reserve and self-control which she exhibited. Every page shows the cultivated woman of judicial temper, eager for truth and willing to endure the labor necessary to secure the facts which are the raw material for the expression of truth. A diligent photographer and student of Chinese art, she has reinforced her book with over a hundred illustrations, every one of which tells a story clearly, and some of which are worthy of prolonged study. The map not only shows her travels, but gives a bird's-eye view of that central band of Chinese territory from about the 24th to the 36th parallel of north latitude which, in resources, extent, quality of the population, and spirit of its people, may be safely said to be worth all the rest of China. It is that portion which Great Britain has sought and will probably secure as its "sphere of influence." Although Mrs. Bishop must of necessity keep on her pages a large number of Chinese geographical names, so repulsive and unmeaning to the Occidental reader, she translates most of them, and thus aids us in this, as in so many other ways, to enjoy her brace of portly octavos.

Above all other books we have read on China, this one shades and discriminates, lends tone and color, and reveals the amazing variety of Chinese life. While China's social system is the great bond which gives cohesion and uniformity and is the secret of her long life, yet here, as elsewhere, man is moulded by his environment. What is said about the country and the people of one part of China is apt to be different, even to contradiction, from what is affirmed of those in another, the features of nature being so varied. One who will study the text and pictures in this book, must come to the conclusion that only a very powerful ethical and social system could hold such a race of people in orderly union. Indeed, Mrs. Bishop's narrative rather strengthens than otherwise the judgment that the Chinese are less a nation than a race, while it is also true that the majority of the Chinese, even the erudite, are almost hopelessly ignorant prepense of the rest of mankind and of the world. It is also certain that the war with Japan has been a powerful influence in stirring them to inquiry, and making them ready to drink of other truths than those flowing from Confucian fountains.

To the geographical scholar the book is a very helpful contribution. There is a great deal of exact information as to landmarks and distances, and of description, both physical and topographic. The mighty river, the influence of whose tide is felt in the ocean for two hundred miles, "sows the dust of continents to be," for it has created the vast alluvial plains eight hundred miles inward from the sea, and its annual overflow supplies fresh material to keep up an unsurpassed fertility, while discharging 770,000 feet of solid substance into the sea every second. It is thus the creator of islands. At 600 miles from its mouth it is nearly a mile wide. A thousand miles from the sea it has a volume of water estimated at 244 times that of the Thames at London Bridge. Seven thousand junks traverse it annually, employing a quarter of a million men. Steamers run up the first thousand miles; then come the Hupeh gorges, cataracts, and mountain ranges, up and down which the junks work their way. From Kueichow to Suifu the smaller boats keep up a ceaseless traffic.

Mrs. Bishop desired especially to visit, and the bulk of her book concerns, the empire province of Sze-Chuan, which is richly watered by the great navigable tributaries of the Yangtze. The province has an area equal to that of France, a population of 70,000,000, a superb climate, a soil that yields three or four crops annually, unestimated areas of grand timber, rich mineral resources, and some of the most valuable and extensive coal-fields in the world. The Yangtze is the sole outlet and inlet of its export and import trade, already estimated to be over $28,000,000 annually. The chief roads are waterways, and probably nowhere else in China has one such an exhibition of Chinese energy, industry, resourcefulness, and power of battling with difficulties. The vast import trade has to be dragged up 500 miles of hills of water by the sheer force of man-power—at two or three of the worst rapids, a junk of over 100 tons requiring the haulage of nearly 400 men.

With the exception of certain tribes of the far West, the population of this region is homogeneous—that is, Chinese—though in art, architecture, methods of transportation, and motors, as well as in food, habits, and characteristics, there is astonishing variety and difference. The ruling class in China has suffered from over-pensioning the military. The Tartars or Mantchus, who have supplied the throne with the present dynasty, whose fathers drove the Chinese before them like sheep, and who still garrison the great cities, have mainly degenerated into opium-smoking loafers, the agent in their downfall being hereditary pensions. The population of the Yangtze basin is about 180,000,000, living for the most part in law, order, prosperity, and peace. There is little friction or antagonism between the "three religions," or between them and the system of education and government; all making, with the methods of trade, trade guilds, trade unions, charities, banking and postal systems, and powerful trade combinations, a tough composite—that social system which seems to be the solvent of

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everything, except Occidentalism and Christianity.

It is very evident to the student who knows the Orientals, and every chapter of Mrs. Bishop's book confirms his view, that the Chinese people as a whole are not likely to be profoundly influenced or materially modified by Western ideas and institutions, as brought by the foreigners themselves; but that the Japanese have here a unique opportunity and an unlimited field. A Chinaman can see the reason of the thing as presented by a Japanese, when the same idea, institution, or invention offered by an Englishman, for example, would appear droll, repulsive, or absurd. Mrs. Bishop, in discussing missionary work, brings out powerfully the contrast between two standard books or libraries, each the slow growth of time and both precious and indispensable to herself—the Bible and the Prayer Book. The former, an Oriental library, both as to imagery and thought, is enjoyed and understood by Asiatics. They see into it more deeply and more delightedly than we possibly can, whatever we may have the conceit of thinking to ourselves; but the Prayer Book is so absolutely and intensely European in its ideas, which are unthinkable to the Oriental and so manifestly lack equivalents in their languages, that she does not believe it desirable to perpetuate this manual of devotion as it stands, for it is, for the most part, unintelligible. The cry going up all over Japan for a Christianity divested of its foreign accretions, of an undisguised Christ, intelligible to Oriental minds, Mrs. Bishop hears in China.

In her earlier years she was uninterested in Christian missions. Now she is one of the heartiest of supporters of them, and her book is a mine of information for both friends and enemies of missionary work. The growing influence of Christianity, she says, cannot be measured either by the numbers of communicants or inquirers. Despite the lapses of disappointed converts, or those who find Christian ethics too difficult in practice, there is an increasing Christian community, zealous and influential.

If China is ever to be Christianized, it must inevitably be by native agency, under foreign instruction and guidance. She gives an array of reasons why Christianity has made such slow progress, and shows that ancestor worship is the greatest of all difficulties in the way. Some of the best Christian work is done by women, for preaching is not a Chinese mode of instruction. The Chinese methods of influencing are literary, catechetical, and conversational. Foreign methods, whether in teaching or architecture, and especially in the etiquette which ignores Chinese custom, must perpetuate Christianity only as a sickly exotic. Christianity must ally itself with all which is not evil in the national life before the regeneration of China is brought about.

Mrs. Bishop does not believe in any imminent "break-up" of China, she does not see any visible "decay," she protests against the phrase "sphere of influence." She thinks the people better than their government. While spreading the feast of information, she gives seasoned opinions and judgments which make her book worth tons of ephemeral literature produced by globe-trotters, while her knowledge of other Asiatic countries, including Japan and Korea, makes her judgments all the more valuable. After reading this book, one feels justified in holding reasonably optimistic views as to China's being the greatest market, the best missionary field, and the country most worthy of the traveller's attention and the observation of the student of sociology, as well as of the engineer, geologist, miner, and merchant.

Religion in Greek Literature. By Lewis Campbell, M.A., LL.D. Longmans.

Believing that there is room for a connected account of "the way in which ritual and mythology reacted upon the higher minds of Hellas, as this is clearly reflected in classical Greek Literature," Prof. Campbell attempted to supply such an account in his Gifford lectures of 1894-'95, since published in the above volume. His "sketch in outline of Religion in Greek Literature," accordingly, aims at a portrayal of religion as expressed by Greek poets and philosophers, taken, so far as may be, apart from prevalent discussions concerning origins, local cults, and primitive or prehistoric survivals. "Not origins chiefly, but rather tendencies" are his theme, and it is therefore remarkable that nearly one-half of this book (160-odd pages out of 385) is occupied with discussions on those very topics from which our lecturer had determined, so far as his theme allowed, to abstain. This was, perhaps, inevitable, for the trend of contemporary investigation has plainly forced our author's hand, obliging him to grapple in some fashion with theories, controversies, and discoveries lying beyond the strict limits of his chosen field. Nevertheless, a different distribution of his subject would have helped him to achieve more fully the impression of continuity in the development of religion in Greek literature, to which he naturally attaches much importance. The Phœnicians, for instance, are allowed to harry his reader throughout eleven of his sixteen chapters without really making anywhere a very definite impression, and the newly expanded horizons of early civilization in the Mediterranean are somewhat inconclusively scanned in the first chapter (pp. 31-39), chiefly, it would seem, in order to allow of a conclusion in chapter viii. (p. 192), that early intercommunication in those parts was "more frequent and more intimate than is often supposed," and to justify a not very definite surmise as to the legends of Delos and Dodona (p. 194). All these interesting and important concerns, lying as they do outside of the subject proper of this book, might perhaps have been compacted together in some section apart, and would then hardly have become the stumbling-blocks which they inevitably seem to the reader, whom they baffle and confuse in his pursuit of religion in classical Greek literature.

Nor is it captious to pass a similar criticism on the distribution of many of Prof. Campbell's interesting side glances at Greek sculpture and other branches of Hellenic art. They too seem again and again to block the way. A case in point is his reference to the style of the Aeginetan marbles, and to a Victory, by Ageladax (?), on page 200, and again (p. 156) his reference to Greek coins as an important subject for which he has no space. Here, instead of a redistribution, perhaps more or less complete excision would have been the heroic remedy best adapted to a "sketch in outline." At all events these hurried references and inevitably incomplete summaries have the unfortunate effect of blurring the outline given, as well as of defeating in some measure our author's attempt to show us the continuity of religious thought in Greek literature.

Turning now to the larger half of the book, where religion in Greek literature is directly dealt with, we find many striking and effective literary illustrations and parallels (pp. 172, 177, 305, 346, and 354). Especially in the chapters on Philosophy does the merit of our author's mature scholarship shine out. Much as the Platonic Socrates has been discoursed about, there is a freshness and nobility attaching to the account of him in our author's fourteenth chapter, which is beyond all praise. The interest, however, culminates in the next chapter, devoted to Plato, where Prof. Campbell's life-long addiction to Platonic study enables him to give in brief a most memorable picture of the "poet-scholar's" characteristic attitude towards God and mankind.

Among Greek poets, the reader will easily single out Sophocles as the one of whose religion our author speaks with the greatest authority and effect. Much also that he has to say of Euripides is invaluable, while his account of Pindar, though noteworthy, is light in comparison. A striking feature throughout is Prof. Campbell's readiness and skill in gaining effective side-lights from Greek history, and in disentangling from the narratives of Herodotus and Thucydides the gist of their characteristic modes of thought in regard to religion. In particular what he has to say of Thucydides (pp. 290, 300-302), although said with Thucydidean brevity and pithiness, is a real contribution to the understanding of that great writer—a greater contribution, on the whole, than he makes in his more extended account of Herodotus.

As to the two chapters (iii. and iv.) devoted to the Homeric religion, they are certainly not a strong point in the book, although it would be going too far to call them weak. Our lecturer but follows a prevailing fashion in his readiness to twist almost any discoverable points of difference between the two Homeric epics into some sort of proof that there was a great lapse of time between the poems and a parallel movement or growth of religious thought. This point appears to be forced in the account given of Athena in the two poems (p. 93). Surely Athena cannot be so conspicuously associated with war in the 'Odyssey' as in the 'Iliad,' which completely "moves amongst scenes of battle." Also there seems little point in insisting that the legend of the Dioscuri has grown in the lapse of time between the two poems, since their immortality of alternate days could not, with dramatic or poetic propriety, have been referred to in the third book of the 'Iliad' (see pp. 64, 97, and 174).

Other prevalent views will be found in Prof. Campbell's insistence upon the remorse of fair Helen, which, in spite of Gladstone's highly emotional account of it as "Christian penitence," is employed by the poet as an added and most irresistible grace given to the most enchanting of women. Helen's remorse is but skin-deep, as even her devoted Menelaus plainly implies in a well-known scene of the 'Odyssey.' More far-reaching in its effect upon our lecturer's appreciation of Homeric religion is his unqualified acceptance and development of the

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current view that the poet takes the representation of superhuman beings and their actions "less seriously" than "those scenes in which his principal characters are involved" (p. 76). Turning to the 'Odyssey,' he says that the poet there takes the gods even less seriously. This surely calls for grave qualification, as is shown by one of the least convincing passages in the book (p. 57), where Prof. Campbell joins issue with Mr. Walter Leaf in his interpretation of the prevailing sensation produced on the typical Greek by Homer's account of the savagery of Achilles and his outrages upon the body of dead Hector. That sensation was not so much, according to our author, "How mightily the power of Zeus is working!" as "How intensely Achilles loved his friend!" Here the truth seems rather to be that Homer's typical pious auditor or reader would have failed to distinguish clearly between the power of Zeus and the affection of Achilles. These were to him equivalent and convertible terms, so true is it that Plato's "God and not man is the measure of all things" was spoken from the heart of Greek polytheism.

In conclusion comes a sense of genuine obligation to Prof. Campbell for writing upon the subject of religion in Greek literature at all. There is a passing mood which prompts men to turn away from this topic and deny the importance of any religious feeling in Greece save that embodied in local cults, rituals, half mechanically adhered to, myths half forgotten and wholly misunderstood, grotesque observances, and gross superstitions. This makes the need of some methodical presentation of the genuine and characteristic religious spirit of Hellas all the more desirable, because so difficult, under momentary circumstances, to obtain. Scholars are, however, beginning to realize that their individual span of life may not easily last till the time when ancestor-worship and sympathetic magic shall lie down together, and totemism and fetishism shall have exchanged the kiss of peace. All the more gratitude is there due to Prof. Campbell, who has adventured into the midst of these roaring combatants, each bent upon swallowing up Greek religion, and has plucked for us, as it were from the jaws of death, the privilege of expatiating on a delightful and little frequented province of the world of Hellas.

Diary of David McClure, Doctor of Divinity, 1748-1820. With Notes by Franklin B. Dexter, M.A. Privately printed. Edition of 250 copies. New York: The Knickerbocker Press. 1899. 8vo, pp. 219.

It may be said that memoirs of the last century are so rare as to deserve the honors of print under all circumstances, and hence this publication is to be welcomed. Certainly Dr. McClure may have been an instructive preacher, but he was not a Pepys or an Evelyn as a diarist. David was a grandson of Samuel McClure, one of the colony of Scotch-Irish Presbyterians who came to Boston, under the Rev. John Moorhead, in 1729. Samuel was the first deacon of this church, and lived in the house in Milk Street in which Dr. Franklin was born. His son John, of Boston and Rhode Island, married Rachel McClintock, and had twelve children who lived to maturity, but these children were left orphans early.

David, born in 1748, was aged sixteen when Dr. Moorhead received a letter from the Rev. Eleazer Wheelock of Lebanon, Conn., who had a school for Indians and for incipient missionaries, offering to educate one or two youths. The opportunity was gladly embraced, and David's vocation was thus settled for life. In June, 1764, young McClure arrived at Lebanon and joined a class of six in a school of thirty, whereof one-half were Indian youths. In the autumn of 1765 he went to New Haven, and was made a freshman of Yale, where he was graduated September 13, 1769. He then took charge of Moor's Charity School at Lebanon, Conn., and in 1770 removed with it to Hanover, N. H., where, as he says, "from a small beginning arose Dartmouth College."

In May, 1772, McClure and Levi Frisbee were ordained and were sent on a mission to the River Muskingum to preach to the Indians. The Journal of his visit takes up the greater part of this book, and, though fairly good reading, adds little to our knowledge. McClure evidently was not a proselytizer, and, if we may be allowed to suggest it, does not seem to have been very strongly impressed with the merit of his undertaking. He merely records the commonplace events of a horseback journey in Ohio, not specially dangerous nor difficult. He mentions (p. 57) an encounter with Capt. Logan, the famous Indian chief, quite dramatic and appropriate, but leading to nothing.

The times were certainly unfavorable for missionary work, especially among the Indians, and by 1773 McClure turned to the more settled duties of a clergyman. October 1, 1773, McClure arrived at Dartmouth College, after having been absent for sixteen months and travelled more than 4,000 miles. He then taught school for misses at Hampton and preached sporadically as occasion offered. While acting as a supply at Dr. Moorhead's old church at Boston, he was a resident there at the date of the battle of Lexington. His account is not specially striking, yet is worth consulting by the historian. He says of Lord Percy's brigade: "I stood in the street as they passed. They all appeared, except a few officers, to be young men, and had never been in action. Not a smiling face was among them. Some of them appeared to have been weeping. Their countenances were sad." That afternoon he rode to Charlestown ferry, hoping to leave town, but "a British man-of-war lay in the river, and a barge from her met the ferry-boat crowded with passengers and ordered her back." The next day he rode through Roxbury and Watertown to Lexington, arriving there while the bodies of the British still encumbered the roads, but he adds nothing to our knowledge of the famous fight.

In 1776 he was installed at North Hampton, N. H., where he remained for nine years, and on December 10, 1780, married his first wife, Hannah Pomeroy. He resigned in 1785. The following year he was called to the church at East Windsor, Conn., where he preached until 1809, when the failure of his voice caused him to quit the ministry. His wife died in 1814, and he married secondly Mrs. Betsy Martin. By his first wife he had issue only five daughters, of whom two married and had children. Among the numerous descendants herein mentioned will be found Edward O. Wolcott, the eccentric but able United States Senator from Colorado.

Dr. McClure published two volumes of sermons (in 1795 and 1818), 'Memoirs of Rev. Eleazer Wheelock' (1811), and a 'History of East Windsor.' Sprague's 'Annals' says of him that he was a small man, well formed, and with very attractive manners; a man of culture and scholarship. His portrait here engraved corroborates the description.

Interpretations of Poetry and Religion. By George Santayana. Charles Scribner's Sons.

It is said of a lively Cambridge lady, recently arrived upon that scene of action, that she called upon a highly cultivated Catholic priest residing there, and sought frank conversation with him as to the mysteries of the Church. On being courteously invited to express her own views on the theme, she promptly responded: "Well, you know, the first thing you have to do is to get rid of your Pope." Upon which, as the story declares, the reverend gentleman threw himself back in his chair and laughed most heartily. If this lady had turned her batteries upon Mr. Santayana, she would have been overmatched, for she would have found herself in the presence of a young and winning advocate, to whom the necessity of a Pope was so clear that he would even consent to act in that capacity himself, could no one else be found to fill the vacancy. Even his essays fill that gracious function from their limpid and bloodless style, not unsuggestive of Walter Pater, and from the inexhaustible patience with which he explains things lucidly up to the last moment, and then retires behind an impenetrable veil. He describes himself, perhaps unintentionally, in his preface, as the man who stands stanchly to an establishment, of whom he says, "A reasonable deference once shown to authority, the mind remains under such an establishment inwardly and happily free." With the sweetest amiability he provides for all the subjects of authority by saying, "The mass of mankind is divided into two classes: the Sancho Panzas, who have a sense for reality, but no ideals; and the Don Quixotes, with a sense for ideals, but mad." For both these classes, Mr. Santayana, with his Spanish ancestry, at least does the part of Cervantes, if not of Chief Pontiff.

The cultivated Protestant commonly feels, in hearing any abstract theme discussed by a highly trained Catholic, the great and lingering strength of that Latin discipline which takes into its hands the ignorant Irish or French-Canadian boy and turns him out, when it has done with him, a master of keen intellectual discrimination, of iron logic, and of felicitous statement. Once enter within his walls, accept a single one of his premises, and the average Protestant is lost. In the case of Mr. Santayana, a mental texture resembling this is combined with a Harvard cultivation and Spanish blood. He never loses his temper, yet never places his antagonist for an instant on his own level. He handles Emerson, for instance, with an analysis as clear, and a discrimination as judicious, as that of Matthew Arnold, yet never stoops to call him, with English patronage, "the good Emerson." No one has ever stated more exquisitely the manner, for instance, in which Emerson's influence was enhanced by his personality. Speaking of his immediate disciples, Mr. Santayana says: "They felt themselves in the presence of a

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rare and beautiful spirit, who was in communion with a higher world. More than the truth his teaching might express, they valued the sense it gave them of a truth that was inexpressible. They became aware, if we may say so, of the ultra-violet rays of his spectrum, of the inaudible highest notes of his gamut, too pure and thin for common ears" (p. 217).

The limitations of Mr. Santayana's temperament or training are far less visible in dealing with Emerson—with whom, indeed, he has much in common—than when he encounters a robust and comprehensive genius like Browning, whom he can dispose of only by calling him "barbaric." Sincere and single-minded himself, the critic is obviously by his very temperament undramatic, and can only say, of the most absolutely dramatic passages of Browning, "The impulsive utterances and the crudities of most of the speakers are passionately adopted by the poet as his own." This mode of criticism is brought to bear peculiarly and avowedly (p. 144) where Browning paints the passion of love. The poet depicts throughout "In a Gondola" a situation which is generally recognized as being a matter as purely objective as if Shakspere had written it; then comes Mr. Santayana, who says of its successive stanzas, "Browning unmistakably adopts them as expressing his own highest intuition." You might as well say that Shakspere "unmistakably" adopts as his own the sentiments expressed by *Dogberry* or by *Mr. Justice Shallow.*

It would be easy to point out that Browning paints in his various poems fifty different types of love between the sexes, each characteristic in its own way. Of which of these types has Mr. Santayana been privileged to decide that it is "unmistakably" Browning's personal attitude, or that he "passionately" adopts its "crudities"? The fact is, that the critic's own attitude throughout in respect to human passion, at least so far as the evidence of this volume goes, is absolutely monastic. All human love, even the most elevated, is always mentioned by him as low and transient, simply because it is personal. It is "a personal impulse, a hypnotization with another person for its object or its cause" (p. 195). It is "crude emotion," a thing only to be justified as it passes with years into "an austere and impersonal religion" (p. 197). Mr. Santayana even quotes for condemnation the noble and beautiful close of "Prospice":

> "O thou soul of my soul! I shall clasp thee again,
> And with God be the rest!"

Upon this passage, which so many pure and thoughtful minds have read and reread with deep delight, the verdict of Mr. Santayana, emerging placidly from his cloister, is this: "It is in spirit the direct opposite of the philosophic maxim of regarding the end, of taking care to leave a finished life and a perfect character behind us" (p. 203). If, however, this attitude makes Browning barbarous, we confess to an honest preference for barbarism.

Li Livres du Gouvernement des Rois. Edited by Samuel Paul Molenaer, A.M., Ph.D. Macmillan. 1899.

This volume, a late addition to the list of the Columbia University Press Publications, presents in easy archaic French the educational theory of a once famous mediæval ecclesiastic. Egidio Colonna's treatise 'De Regimine Principum,' written for Philip the Fair, was rendered into French by Henri de Gauchi. The original was not published till 1473, more than one hundred and fifty years after its author's death, while this French version has heretofore remained in manuscript. Colonna's indebtedness to a prior treatise bearing the same title, begun by St. Thomas Aquinas, and probably concluded by Bartholomæus of Lucca, has been variously estimated. Dr. Molenaer, relying chiefly on German authority, holds that the two works have little in common save the title; but Mr. H. H. S. Croft, the English editor of Sir Thomas Elyot's 'The Governour,' charges Colonna with plagiarism of idea as well. General educational conceptions are, however, common property in any age; it is consequently impossible to establish absolute originality beyond dispute, at a time when the education of princes fell entirely into the hands of the clergy. And no comparison of the two texts reveals such borrowing of idea or expression as would constitute genuine plagiarism.

The excessive formalism of the present treatise renders it unalluring to any but a hardened reader. To use the phrase of a professor of logic, the book shows its mediæval character by expounding its purpose in a series of "meticulously concatenated syllogisms." Feminine inferiority to man, for example, is deductively inferred from several general propositions, of which one of the strongest declares that "n'a pas la femme parfetement l'usage de reson." Colonna ignores the obvious rejoinder, that in that respect many a man should be classed with the opposite sex. And it certainly argues a truly clerical inexperience of the world to assert that "conseil de femme est de petite value." At the same time, "cil qui ne se veut marier . . . est beste et pire que homme." Through similar processes of reasoning, Colonna establishes the conventional mediæval objection against usury, as follows: Things artificial and invented are incapable of self-multiplication. Houses do not procreate houses; and he who would have ten pence increase to twenty, desires money to do that which is contrary to its own nature. All this, too, is conveyed in a style the aridity of which simply parches curiosity and interest.

For these reasons, Dr. Molenaer deserves very unusual credit for the patience and scrupulous accuracy with which he has edited and verified the text. Glosses and variants in abundance have been taken into account, and obscure or doubtful passages explained without the help of hazardous conjecture.

BOOKS OF THE WEEK.

Andrews, S. J. William Watson Andrews: A Religious Biography. Putnams.
Baedeker, Karl. Austria. $2.40. Italy. $2.25. Switzerland. $2.40. The Rhine. $2.10. Leipzig: Baedeker; New York: Scribner.
Carpenter, J. E., and Harford-Battersby, G. The Hexateuch. 2 vols. Longmans, Green & Co.
Casey, Rev. P. H. The Bible and Its Interpreter. Philadelphia: John Joseph McVey. 25c.
Day, L. F., and Buckle, Mary. Art in Needlework. London: B. T. Botsford; New York: Scribners. $2.50.
De Fleury, M. Medicine and the Mind. [Translated by Stacy B. Collins.] London: Downey & Co.; New York: Scribners. $4.50.
Field, C. K., and Irwin, W. H. Stanford Stories. Doubleday, Page & Co. $1.25.
Fletcher, Horace. Glutton or Epicure? Herbert S. Stone & Co.
Goldsmith, Oliver. The Citizen of the World. 2 vols. [Temple Classics.] London: J. M. Dent & Co.; New York: Macmillan.
Harland, Henry. The Cardinal's Snuff-Box. John Lane. $1.50.
Harte, Bret. From Sand Hill to Pine. Houghton, Mifflin & Co. $1.25.
Jörgensen, A. Micro-organisms and Fermentation. New ed. Macmillan.
Keller, G. Romeo und Julia auf dem Dorfe. Boston: D. C. Heath & Co. 30c.
Kelly, Edmond. Government or Human Evolution. Longmans, Green & Co. $1.50.
Le Gallienne, Richard. Travels in England. John Lane. $1.50.
Marsh, Richard. A Second Coming. John Lane. $1.50.
Martin, H. R. The Elusive Hildegarde. R. F. Fenno & Co. $1.25.
Newell, W. W. Sonnets and Madrigals of Michel-angelo Buonarroti. Houghton, Mifflin & Co. $3.
Oppenheim, N. The Care of the Child in Health. Macmillan.
Petit de Julleville, L. Histoire de la Langue et de la Littérature Française. Vol. VIII. Paris: Armand Colin & Cie. 16 francs.
Robert, J. T. Primer of Parliamentary Law. Doubleday & McClure. 75c.
Robinson, P. A. Coin, Currency, and Commerce. Washington: The Neale Company. $1.25.
Shakespeare's Pericles. Cassell & Co. 10c.
Sidgwick, A. Aeschyli Tragoediae. Henry Frowde. 3s. 6d.
Smythe, William E. The Conquest of Arid America. Harpers. $1.50.
Spence, W. Back to Christ. Chicago: McClurg. $1.
Spence, Rev. H. D. M. The White Robe of Churches. London: J. M. Dent; New York: Scribners. $3.00.
Stevensonia. Part I. M. F. Mansfield. 25c.
Stockton, F. The Girl at Cobhurst. Vol. XII. Scribners.
Von Bar, Dr. L. Der Burenkrieg, die Russificirung Finnlands, die Haager Friedensconferenz. Hanover: Helwing.
Wallace, Helen. Lotus or Laurel? London: Edward Arnold. 6 shillings.
Warren, E. P. The Prince Who did not Exist. Scribners. $2.
Whitney, Mrs. A. D. T. The Integrity of Christian Science. Houghton, Mifflin & Co. $1.
Wilson, Woodrow. George Washington. [Popular Edition.] Harpers. $1.50.

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